

## A N S W E R

T O

WILLIAM PENN Quaker, His  
Book, Entitled, *The New Witnesses proved  
old Hereticks.*

## WHEREIN

He is proved to be an ignorant spate-brain'd Quaker, who knows no more what the true God is, nor his secret Decrees, then one of his Coach-horfs doth, nor so much; *For the Oxe knoweth his Owner, and the Ass his Masters Scrip*, but Penn doth not know his Maker, as is manifest by the Scriptures, which may inform the Reader, if he mind the Interpretation of Scripture in the Discourse following.

- I. That God was in the Forme, Image and likeness of Mans bodily shape, as well as his Soul from Eternity.
- II. That the substance of Earth and Matter was an eternal, dark, senseless Chaos, and that Earth and Matter was eternal in the Original.
- III. That the Soul of Man is generated and begot by Man and Woman with the Body, and are inseparable.
- IV. That the Soul and Body of Man are both Mortal, and doth die and go to dust until the Resurrection.
- V. That to fulfil the Prophecy of *Esai* God descended from Heaven into the Virgins Womb, and transmuted his spiri tual body into a pure natural body, and become a Man-Child, even the Childe *Jesus Emanuel God with us*.
- VI. That God by his Prerogative Power hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the Serpent, such as Penn the Quaker is, to be damned, without any other induement, but his own Prerogative Will and Pleasure.
- VII. A Reply to the Discourse between Penn and me.
- VIII. What is meant by the Armour of God, the Wilderness, and the wilde beasts I fought with in the Wilderness.

By LODOWICK MUGGLETON.



*ex. ca. fecit. sculp.*

*Lodowick Muggleton*

*Died the 14 of March 1608. then Aged 88 years  
7 months: & 14 Dayes.*



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By LOBOWICK MUGGLETON.

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## The Epistle to the Reader.

I Have read over *William Penn* the Quakers Book, written against *Reeve* and *Muggleton*, and I have taken notice of all those proofs of Scripture he hath brought against those six points of doctrine, or heavenly secrets, to prove them heresies -- Also I have taken notice of all those Passages in his Book, that is of most concernment to the Reader to have Answered, And these six points have been sufficiently treated of in our Writings already, which might satisfy the minde of any person that hath any true light in their understandings, so that there need not have been any further dispute or discourse upon these things; but because here is risen up of late another young Serpent, learned *William Penn* the Quaker, who hath undertaken to write in behalf of the Quakers Antichristian doctrine, which denieth the body of God without them: that owneth no other God but the light in man; -- which is the absolute spirit of Antichrist in this last Age, as will appear in this Treatise; -- but the Quakers people are very brag that they have got such a Champion for their Captain, as learned *Penn* to fight their battels, who hath bin brought up at the University, to read Histories and old Authors Judgments in matters of Religion; and *Penn* hath found in those old Authors books, that some of these secrets of God were owned by some formerly, but were judged to be heresies by the aforesaid old Authors; -- but *Reeve* and *Muggleton* never read any of those books, nor never knew that there was any such opinions held forth by any man till *Penn* hath discovered them, so that we pick up no knowledge at all in these six secrets, from any books whatsoever on earth, but the book of the Scripture only, and the three books in Heaven that were opened unto us by the Revelation of the seed of faith, the seed of God in us, which will appear in this Treatise; therefore to put a stop to the Quakers glorying in their Champion, and to satisfy the desires of some friends, I shall put my self to that trouble which I was very unwilling unto. I shall give Answer to his wicked and ignorant Pamphlet, who hath discovered the Antichristian spirit in the Qua-

*To the Reader.*

kers, more Apparent then his brethren that were before him ; --  
Let the Reader minde and observe, that his book consisteth, the  
Substance and Matter of it, of three parts: The first part is to  
stir up the Civil Magistrate to the persecution of this doctrine and  
Commisſion of the Spirit, as may be seen in his Epistle, his words  
are these, *It will appear both reasonable and necessary, that by an ex-*  
*ternal Judge and Witness they should be tried, and if upon their Ar-*  
*raignment at the Bar they be found only to have patcht up old Phantasms*  
*together, I hope they will be judged to be both horrible Impostors, and*  
*their Commisſion to be a meer counterfeit.* Here the Reader may see  
what the Quakers Spirit would do if it lay in their Power ; they  
would have an external Judge to punish others for matters of Re-  
ligion, which doth discover what is in their hearts had they power  
to effect it. The second part of his book consisteth much upon  
old Authors books, and of their Judgment upon Heresies, which  
*Penn* hath read at the University, and how he endeavored to finde  
out the soul of man, if he could but have seen him Anatomized a-  
live, he doth imagine he could have found out the soul of the man  
if it had been mortal. The third part of *Penns* book doth consist  
of cavilling Arguments against the true sence of every word, and  
so he raiseth Quibbles and Animadversions, as he call's them, a-  
gainst all things of most concernment, which are spoken as plain  
as can be spoken in the *English* tongue ; but *Penn* hath Added the  
part of *Jack Pudding* in a Play, he answereth crossly to every  
word to make the People laugh, so he is counted the most witty  
that can quibble most ; *Penn* is counted a witty man because he  
hath raised more Quibbles against the plain truth, then all the  
Quakers before him, which will appear more at large in this  
treatise, if minded by the Reader in the Chapters following.

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## CHAP. I.

**H**ere followeth the Answer to *William Penn the Quaker* his Book written against *Reeve and Muggleton*, who hath declared as a great secret to the world, that *God is not an Infinite Spirit in every place at all times*, he calls old Heresie. In *Pag. the 6. Penn* saith, it is contrary to the Scriptures, which say, *He measures out the Heavens with his span*, nor, *can the heaven of heavens contain him*. *Penn* saith, that this is against Scripture; we prove his first proof of Scripture is *Deut. 33. 26, 27.* the words are these, *There is none like to the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms.*

*Penns* words: *If the God of Jeshurun be the true God, and none be like to him; then saith he, Cannot mans bodily shape be the likeness of the true God: and saith, consequently, If Muggletons God be in the likeness of mans bodily shape, he is not the true God, because he is not that God of Jeshurun which none is like unto.*

*Pag. 7. Penn* saith, *If the Almighty God were but of the dimension of a middle statured man, how could he be said to ride upon the heavens, and the sky, and to have his everlasting arms under a people, many of whom being singly bigger than himself: For by Muggletons Principles,* saith he, we are still to keep to the literal fence.

*Muggletons* Answer and Interpretation, to prove by Scripture, that the God of *Jeshurun* was at that time when *Moses* spake those words in the Image likeness, and shape of mans body, and that the body of the first man *Adam* was created in the Image of God, in respect of his bodily shape, as well as his soul, for if the man *Adams* soul was created in the Image of God, his body was created and made in the Image of God also: For God gave every creature a body suitable to that life or soul he created; and seeing he hath said, *that he hath made man his own Image, and hath denied all things which he hath made to be his Image but man*

only; so that mans body is the Image and likeness of God as well as his soul, else God would have made some distinction between them. For this, I say, if God should have made mans soul like himself, and his body of another shape, it would have been ridiculous for *Moses* to say that God made man in his own Image and likeness, if the body of man had not been the Image of God as well as his soul: Let the Reader consider that it is the life or soul that gives shape and form to all bodies whatsoever, both heavenly bodies, and earthly bodies, and without life and soul there can be no bodies at all, neither in heaven nor in earth; so that if God made man in his own Image and likeness, and breathed in him the breath of life, which was his holy nature, whereby man became a living soul: So that if the soul of *Adam* was of Gods holy nature, so was his body of Gods holy form, shape, and likeness; also else God did not make man in his own Image, he made but part of man in his own Image and likeness, and not the whole man, which is horrible wickedness for any man to affirm as wicked *Penn* the Quaker doth.

For by his Assertion, he maketh God that great Negromancer or Conjurer, to make the soul of man in his own Image, and his body of another shape. This Opinion of *Penns* hath been the cause that so many learned men hath studied the Art of Conjuration and Negromancy, and several curious Arts of that nature by the figure; and this Opinion hath been the cause of so many Witches, imagining that Spirits may appear without Bodies, and Spirits raised without Bodies, as I have shewed more large in the Interpretation of the Witch of *Endor*. This opinion is it self more darker than Pitch.

Again, if *Penn* the Quaker could separate the Image of God, the Soul of man, from the Body, and let me see Gods shape, image and likeness stand by it self, and the body that is not Gods image, shape, nor likeness stand by it self, as blind *Penn* saith; then all people might see what is Gods Image, and likeness; and what is not, and so mens minds would be satisfied, and know Gods Image, and likeness, when they see his Holy Nature or Seed stand by it self, and the body and shape of Man by it self, which *Penn* saith is another shape, and not the Image and likeness of God.

Again, I shall prove by Scripture, that God himself was in the form and shape of mans body from Eternity, or before the World was made, or before he created this visible World, and all other  
Creatures



Creatures here below ; and because the beginning of man is but as yesterday five thousand odd hundred years standing, and cannot comprehend by its reason what Eternity is, nor how to conceive that the Eternal Being, which we call God, should admit of any form, shape, or likeness at all in its own Being ; yet the reason in man will call God the being of Beings, and that this Eternal Being hath given forms and shapes to all other Beings, but hath no form nor shape of its own. This is the Imagination of reason in man ; this is the Angels nature that was cast down from Heaven upon this Earth, and this Imagination of reason is that which is reserved in chains of darkness until the judgment of the Great Day, and *William Penn* the Quaker is one of those Angels that was cast down in the seed of that reprobate Angel, who deceived *Eve*, and is reserved in chains of darkness until the Judgment of the great Day : This I know to be true.

But to the matter in hand, to prove by Scripture, that God was in the form and shape of mans body as well as his soul, before the world was ; I desire the Reader that things of this nature cannot be understood but by Faith : For as the reason in man is the evidence of things that are seen by the natural sight or light of the eye here in this world, as the natural light, sight, and understanding in man. it doth distinguish things by their forms, and shapes : A Horse of one shape, a Cow of another ; and so of Sheep and Dogs, and all other Creatures else here in this world that hath the breath of life in them, they are distinguished by their forms and shapes : Now if any of these creatures that have the breath of life in them, if they had no body, form, nor shape, how could you give that breath of life a name ? what would you call it ? As for example, a Horse hath the breath of life in him, and is a strong creature ; Now if this Horse had no form nor shape, what would you call him, or what work would he do for you, if he had no body, shape, nor form for his breath of life to dwell in : For this I say, there is no breath of life can proceed, or have any being at all, but in a body and shape : for there is no shape in breath of life ; and where there is no body nor shape, there is no breath of life at all, for there can be no breath of life at all without body, form and shape ; therefore the reason of man hath given names to every creature that hath the breath of life in them, according to the form and natures of their bodies, and shape of them.

So likewise *Faith is the evidence of things not seen, and the substance*

of things hoped for; for as in *Heb. 11. 3.* *Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.* So that by the spiritual and heavenly light of faith in man, he that hath faith in his heart, may see by the eye of faith, the form, nature, and shape of God who is Eternal, as man by his natural sight doth see the forms, natures and shapes of Creatures here upon earth, and that faith doth evidence to me, and all that hath true faith in them, that God was a glorious spiritual person, in form like a man from Eternity, even as sure as the natural sight of man doth evidence to him, that he hath seen the faces, bodies and proportions of many men here upon earth; likewise faith is the evidence to me, that God made the glorious Angels, spiritual Bodies, in forms and shapes like man, and like his own form and shape, and that they are capable, being spiritual Bodies, to ascend and descend at the pleasure of God, and at their own pleasure, and that these Angels are enumerable, and that God made these Angels of that earth and waters above the Firmament of Heaven, even of that earth and Chrystal-waters, where his residence or person was eternally before this world of man was made.

And that the Angels were all males in forms like man, not to increase in number, nor decrease in number, but to give praise and glory unto God their Creator for ever and ever. Furthermore Faith is the evidence to me, that God created out of that Earth and Chrystal waters aforesaid, all manner of Celestial Creatures in Heaven, as there is here upon Earth; so that God made all these Creatures here upon Earth in the beginning from that pattern in the Heavens; so that God created the terrestrial Creatures here on earth, as Horses, Bulls, Lyons, Dragons, Rams, Dogs, Fish, and Foul, and all other Creatures that hath the Breath of Life, and Man to rule over them from that pattern of his creation in the Heavens of all manner of Celestial Creatures, and as Angels were Spiritual Bodies like unto God himself, but not of Gods own nature: therefore he made man of this terrestrial earth, being of a more grosser matter, and breathed into him the breath of life, which was his own Nature, even the nature of Faith; so that the man *Adam* was created compleatly the Image and likeness of God both in form and nature, though an earthly terrestrial man, answerable to the Angels bodies that were created, celestial, spiritual, and heavenly, according to the pattern God saw he had created in the Heavens; only

only this is to be observed by the Reader, that all those Celestial Creatures which God created and made in the Heavens above, as well Angels as other Creatures, they were all created male Creatures, not to encrease, nor to decrease, as I said before; neither was there any female created in the Celestial Heavens.

## CHAP. II.

**B**Ecause what creature soever God made in the Celestial Heavens to set forth his glory, they were not to encrease and multiply, nor to decrease, die, and lessen, but to set forth their Creators glory for ever. For Female of all Creatures, as well as Women, God made on purpose to increase and multiply here in this World; so that one generation might pass away, and another come, even to the end of time: For as to increase and multiply had a beginning of time, as the creation of this world had a beginning of time; so there will be an end of time to this world, and an end of increasing and multiplying both of man, and of all other creatures whatsoever. Furthermore all those living Creatures in Heaven above, did God create out of that earth and matters above the Stars, all manner of Celestial Creatures, with Spiritual Bodies, every thing in its kind for his own glory, before it came into Gods heart to make this world, or to make man in his own Image. And further God made all Celestial Creatures in Heaven with Spiritual Bodies; and without a body did God make no living Creature at all: neither did God make those Spiritual Creatures in Heaven of nothing, but he had matter to make them of: *viz.* Earth and Water, as aforesaid.

So that by Faith a man may perfectly know what God was, and is in his form, shape, and nature from Eternity, and what form and nature Angels are of, and of what matter and substance God made Angels, and all other Celestial Creatures their spiritual bodies of in Heaven above the Stars, *viz.* of that glorious Earth, and Chrystal Seas, or waters above the Firmament of Heaven, the Scriptures are full to prove, the persons and nature of Angels, and the form, person, and nature of God; yet for want of faith, men understand them not, therefore I cannot expect that unbelieving men should understand what matter and substance God made all creatures in Heaven of, seeing the Scriptures hath not declared it as it hath the other; but the Faith that is of Gods own Nature, is not tied so as

to know no more than what is written in publick : For true Faith is the substance of these things hoped for : by him that hath Faith in his heart, and the evidence of things, he never saw by the eye of reason, nor by the sight of the natural eye : I know these things will be looked upon by unbelieving men as idle tales, yet these things may be understood by faith, as well as *Paul* did understand by faith that the Worlds were framed by the Word of God.

So that the Reader may see, that God hath framed two Worlds by his Word ; that is, the Celestial World, where none but Spiritual Bodies are, and this Terrestrial World, we now see, where none but Terrestrial and Natural Bodies are, where is Mortality increasing and decreasing continually, as long as this World doth last ; so that by Faith a man may as well understand, and know what substance and matter God made Angels, and all other Creatures of in that world above, which is called the world to come, because it is yet to come to us, as to know by faith, that this world was framed by the Word of God, or had a beginning, or ever shall have an ending. Thus by Faith a man may see as perfectly what God is in Heaven above the Stars, and what Creatures God hath created there in a Celestial State, and what their forms, shapes and natures are, as really as a man may see the glory, persons, forms and shapes of Kings and Princes, and the forms, natures and shapes of all living Creatures under the Firmament of Heaven, by the eye of sense and reason. Thus the Reader may see that *Faith is the substance of things hoped for, and the evidence of things not seen*, by the eye of sense and reason.

In the next place I shall interpret those Scriptures *Penn* brings to prove that God is not in the shape of a man in respect of his Body ; and that man in respect of his body is not the Image of God. These are *Penn's* words, and the Scripture he brings to prove it, is *Deut. 33. 26, 27.* where it is said, *There is none like to the God of *Israhel*, who rideth upon the Heaven for thy help, and in his Excellencie on the skie, the Eternal God is thy refuge. and underneath are the everlasting Arms, and he shall thrust out the enemy from before thee, and say, destroy them.*

*Muggleton's* Answer and Interpretation let the Reader mind, that this place of Scripture doth no ways prove that God is not in the shape of a man, and that man in respect of his body is not the Image of God, but doth prove altogether that man is the Image of  
God

God in respect of his body as well as his Soul : Mind, that the God of *Jeshurun* spoken of here by *Moses* is that very same God *Moses* speaks of *Gen. 1. 26. And God said, Let us make man in our Image, after our likeness.* In verse 27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.* These words the Reader may see are plain : Now the Question is, Whether *Moses* did really believe when he wrote those words, that God made man in his own Image and likeness : I do really believe that *Moses* his faith did cause him to speak as he did believe, as *David* said in another case, *I believed, therefore I spake.* And that *Moses* faith did see by Revelation that God was a glorious spiritual body, in form and shape like a man, when God created man, and from Eternity, else *Moses* would never have written those words without any distinction; & this was the Prophets Faith, and the Apostles Faith, and I am of that Faith, being made Partakers of the like precious Faith and Revelation of *Moses*, likewise I know that *Moses* Faith was, that man in respect of his bodily shape, is made in the Image of God, and that Gods person, body and shape, though Heavenly, Spiritual and Glorious, was in Form and Shape like a man from Eternity, and is so still, and will be of the same Form and Shape to Eternity : I wonder how the Imagination of Reason in man, came to derogate from the fence of such plain positive words, to imagine the Soul of man to be the Image of God, and not of his Body; so that one half of man is the Image of God, and the other half not : I know the cause is, that the Imagination of all men in the world, are by nature in Chains of darkness, and shall be reserved in Chains of darkness, until the Judgement of the great day; then shall all men know that God was in the Form and Shape of mans body, as well as his Soul, and that mans body was the Image of God as well as his Soul; but all men shall not see God Face to Face, only such as did believe he had a Face and Body in this Life.

Secondly, This God of *Jeshurun* is the God of *Abraham*, the God of *Isaac*, the God of *Jacob*; the God of *Jeshurun* was the God of *Jacob* or of *Israel*, and God made *Moses* King in *Jeshurun*, that is *Moses* was made King to lead and guide the Inheritance of *Jacob*, in that he gave forth a Law to the Children of *Israel*, as you may see in the 4. and 5. verses of this Chapter. *Moses commanded us a Law, even the Inheritance of Jacob: And he was King in Jeshurun, when the Heads of the People, and the Tribes of Israel were gathered*

gathered together. So that the God of *Jeshurun* was the God of *Israel*, or the God of *Jacob*: The same God that made man in his own Image, and that spake to *Abraham*, *Isaac* and *Jacob*, and appear did unto them in the form of man, and made Covenants and Promises unto them, that their Seed should be his Inheritance; And *Moses* was made King here on Earth, of the God of *Jeshurun*s Inheritance; so that this Scripture makes not to *Penns* purpose to prove, that man is not the Image of God in respect of his bodily shape, but altogether the contrary.

In this Chapter, *Moses* blesseth the twelve Tribes of *Israel*, and blessing them, he instructed them and encouraged them to trust in that God, that had done so many wonderful things by his hand in in the midst of them: Saying, there was none, meaining no God like unto the God of *Jeshurun*, that is there was no God like unto the God of *Jacob*, God of *Israel*, *whorideth upon the Heaven for thy help, and his Excellency on the Skie.* 27. verse, *The eternal God is thy refuge, and underneath are the everlasting Arms; and he shall thrust out the Enemy before thee, and shall say destroy them.* What doth this signifie as to Gods Form, being like unto mans body, because there is no God like unto the God of *Jeshurun*; therefore shall we conclude, that mans body and shape was not made in the Image of God, as well as his Soul, because there is no other God, nor man can do those wonderful things, as the God of *Jeshurun* did; these words of *Moses*, were only to encourage the People to trust in that God, that had brought them out of *Egypt* with a high hand, and parted the Red Sea that they might go on dry Land, and had thrust out their Enemies before them: So that these things they had experience of, might cause them to trust in the God of *Israel*, or in the mighty God of *Jacob*, and not rebel against him.

### CHAP. III.

**B**ecause there was no God could do such mighty works, not like unto the God of *Jeshurun*, even the God of *Israel*, *whorideth upon the Heaven for their help, which no other God can do, and his Excellency on the Sky, to help his People Israel*; for he could descend in a Pillar of fire by night to help his People, and descend in the Pillar of a Cloud by day, to discomfort his Peoples Enemies; so that the God of *Jeshurun* being a spiritual body, can descend in a Cloud from the Sky, and ascend in a Cloud to the Sky again, so that



that a spiritual body may be said *to ride upon the Skie in his Excellency*, which no other God can do, and in this regard there is none like un to the God of *Jeshurun*, the God of *Jacob*, the eternal God who created man in his own Image, who *Moses* said in the 29. verse *Happy art thou O Israel: who is like unto thee O People, saved by the Lord, the Shield of thy help, and so forth.* This is the true Interpretation of these Scriptures, to that the God of *Jeshurun* is the same God that made mans body and shape, in his own glorious Image, and that the God of *Jeshurun*, which none was like unto; was at that time in form like a mans bodily shape, only Gods body was spiritual, heavenly and glorious; therefore able to ride upon the Heaven, and upon the Sky, which no other God nor mortal man could do : Therefore none like unto the God of *Jeshurun*, the mighty God of *Jacob*, who made man in his own Image and likeness, in respect of his bodily shape, as well as his Soul. This was the true meaning of *Moses*, only this hint I would give the Reader to understand, that the Imagination upon the Heaven, and upon the Sky, without a body, when the unclean Spirit of Imagination goeth out of a man, it rideth upon the Sky without a body, seeking rest but can find none, so it returns into the body again, and there abides till death; because no rest can be had to any Spirit whatsoever without a body; therefore it is that none is like unto the God of *Jeshurun*, who rideth upon the Heaven, and upon the Sky with his Spiritual body and soul together, because his Spirit and Soul, though it be the eternal Spirit, it cannot be without a body eternal also.

Page 7. Penn quotes 1 Kings 8. 27. and 2 Chron. 26. chap 6 18. verse. to prove that God was not in the form of a man, when he made man in his own Image, the words were *Solo: ons words*, when he built the Temple; his words are these; *but will I indeed dwell on the Earth. behold the Heaven and the Heaven of Heavens cannot contain him.*

Penns words to this faith he, *If the Earth on which he hath many millions of men, be not able to receive God as he is, and in Comparison of limiting him to any place suitable to such a body as Angleton saith he hath the very Heaven and the Heaven of Heavens cannot contain him. Certainly saith he, this immense and infinite being must be of a larger extent, then the proportion of a mortal man, his own Creature.*

Answer, What an ignorant Conclusion, doth this ignorant blind Anti-Christian Quaker, draw from these words of *Solomon*; as to those words of *Solomon*, I say he was no Pen-man of holy Writ: Therefore his Words nor Books he writ, were no true ground of Faith to others, for he had no true Faith himself, if he had it would have kept him from that sad fall, he had when he was eld, as may be read at large; neither was *Solomons* Books write by inspiration of the holy Spirit of Faith, as the Prophets and Apostles writings were; therefore it is said that all Scripture is given by inspiration and holy men spake as they were inspired by the holy Spirit: But *Solomon* was never counted by the Prophets, nor Apostles a holy man; he is commended for natural Wisdom above all that were before him, and that shall come after him, and for legal Justice and Righteousness between man and man, when he came first to possess the Kingdom; but he was never counted an holy man, but rather unholy, in that his heart was not perfect before the Lord, as his Father *David* was, but did fall to horrible Idolatry; so that *Solomon* was no Scripture Writer.

This I prove by Christs own words, after he was risen from the dead, see *Luke 24. 27.* *And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself,* and in 44 verse of that Chapter, he speaketh more fully to it. *And he said unto them, these are the words that that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.* So that Christ doth exclude *Solomon*, from being any Scripture Writer; because *Solomon* was no Prophet, neither had he the Spirit of prophecy, neither did he ever write any thing concerning Christs coming in the Flesh, as *Moses*, the Prophets, and *David* his Father, who wrote the *Psalms* did; so that the Reader may see that these words, that *Penn* brings to prove, that God is of such a vast bigness, that the very Heaven, and Heaven of Heavens cannot contain him, is no Scripture nor ground of Faith for any man; neither do those words any ways in the least, disprove that the eternal God, was not in the form and likeness of man, when he made man in his own Image.

I confess that *Solomon* was a Wise man in things of nature, beyond all that were before him, or shall come after him, even beyond

beyond his Father *David* ; but in spiritual and heavenly things, *David* was beyond him, and *David* did believe that God was in the form and shape of a man from Eternity, how else could *David* in the Spirit Prophecy, say the Lord said unto my Lord, *sit thou on my right hand, till I make thine Enemies my Footstool* : So that *David* did really believe that God who was in Heaven, his Lord and Creator of both Worlds, would take upon him his Seed in the Womb of a Virgin, and so become  *Davids* Son ; so that  *Davids* Lord, is become  *Davids* Son ; if any can understand this Mystery, any better then those Jews did that talked with Christ, when he asked them this Question, let them understand it, and it will be for their good.

So that  *Davids* Lord was in the form of man, before he became  *Davids* Son, and when he had taken  *Davids* Seed upon him, and so became  *Davids* Son, he was in the form and shape of a man also ; so that God never was in any other form or shape, but the form, shape and Image of a man ; and who ever apprehends otherwise of God, as I my self once did, are in a great Error, for when I apprehended God to be so big as *Solomon*, and *Penn* the Quaker doth, *that the Heaven, and Heaven of Heavens cannot contain him*, I had no peace, because I could find God no where ; for such a God that cannot be contained, nor confined to no place at all, neither to Heaven above, nor to the Earth beneath, is no God at all, but the meer Imagination of Reason and the Devil : For if God be so big, without any form or shape, to fill the *Heaven, and Heaven of Heavens*, so that three Heavens cannot contain him, his bulk is so big, and yet an infinite Spirit, without any form, nature or substance ; indeed such a God as this cannot be in the likeness of mans bodily shape ; neither could *Moses* properly say, that God made man in his own Image, neither in respect of his bodily shape, nor of his Soul ; except *Penn* will infer that the Soul of man is an infinite Spirit, and may live without a body, and being the Image of God, *the Heaven and Heaven of Heavens cannot contain the Soul*, after it is gone out of the body : this ridiculous inference will follow this vain conceit of God being a great and infinite Spirit, without any body, form or substance ; and by *Penns* Assertion all other Creatures that have life in the Seed, may be the Image of God as well as man ; for if God be so big, *that the Heaven of Heavens cannot contain him* : Then this Earth and the

creatures therein must contain him, and so a man may find God as well here upon earth in other creatures as well as man, even as in Heaven. So that the Reader may see, that if they have any faith in the Scriptures, that this Immense, as Penn calls it, even God, the Infinite Being, is of no larger extent than the proportion of a mortal man, his own creature. So much in answer to Penns second Scripture proof.

#### CHAP. IV.

3. **P**enns third Proof of Scripture, *Psal. 40. 12. Who hath measured the waters in the hollow of his hand, and meted out the heaven with his span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Penns words to this; *He that cannot measure the waters in the hollow of his hand, and mete out the heaven with his span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales, and the hills in a balance,* is not the true God: But a God of mans stature can never do that, therefore the true God is not such a one, neither can such a one be the true God.

*Answer.* Penn thinks he hath drawn a strong Argument from this Scripture, to prove, that God is not in the form of a man, nor of the stature of a man. This is right Antichristian-Quaker-like, which will give no meanings nor interpretation of Scripture: for an Interpreter must give meanings of words, else how shall men understand one anothers meanings. We see here in this world how necessary an Interpreter is where a man comes in a strange land, that the people of that land may know his meaning, and what he would have them to do for him. So likewise a those people that are travelling to Heaven, seeking eternal life by searching the Scriptures, for in them people think to find eternal life; there is great need of an Interpreter to give them the meanings of the Scriptures, else they will be in the same condition as the Eunuch was in his Charet: The place of Scripture he read was this; *He was lead as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth,* Acts 8. 32. So Philip ran to the Charet, and said unto

unto the Eunuch, *Understandest thou what thou readeſt?* and he ſaid, *How can I except ſome man ſhould guide me.* That is, except ſome man interpret the Prophets words, and give me the meaning whether the Prophet meant himſelf, or ſome other; how ſhould he underſtand Scriptures except ſome man do interpret them, and give meanings to them. But *Penn* hath given no interpretation nor meanings of any of thoſe Scriptures he hath alledged againſt God being in the form of man; and if I ſhould do as he doth, give no meanings nor interpretation of Scriptures, what would my writings ſignifie; the Profeſſors of the Scriptures would not be ſo offended at me as they are, for I could alledge ſeven places of Scripture to one of them *Penn* doth quote, that doth contradict thoſe places he doth alledge, to prove his aſſertions he draweth from thoſe Texts; but he gives no meaning nor interpretation, which is the cauſe they are ſo unprofitable to all people, which doth neither offend the minds of people that are not of their belief, nor comfort thoſe that do believe them, as experience hath ſhewed abundantly, as many can witneſs. But I know the gift of Interpretation and meanings of Scripture words are profitable to all other men but to blind Anti-Christian Quakers, I know it is of no profit to them; therefore I do not interpret Scriptures, and give meanings for their ſakes, but for thoſe who ſhall come to underſtand interpretation and meanings of Scripture words, therefore I ſhall interpret the meaning of thoſe words of the Prophet *Iſaiab* as followeth.

Let the Reader mind, that the Prophet in the Chapter before did prophetic to *Hezekiah* King of *Judah*, *That Jeruſalem ſhould be deſtroyed, and carried captive unto Babylon.* And in this 40th Chapter he prophetic of *their deliverance out of captivity again.* Alſo he prophetic in this Chapter of *John Baptiſt*, and of *the preaching of Chriſt by the Apoſtles.* But the Jews not underſtanding the Scriptures, thought theſe Prophecies incredible, becauſe they thought the time long before theſe things would come to paſs. So that the Prophet doth perſwade them to be comforted, and to truſt in Gods omnipotent Power, even *Judah's* God. Therefore ſay unto the cities of *Judah*, behold your God. he ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

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This Prophecy was fulfilled when Christ began to Preach, and *John Baptist* began to baptise the Children of *Judah* and *Israel*, at *Jordan* near *Jerusalem*, where the Sadduces and Pharisees, that generation of Vipers, came to *John's* Baptism. Likewise the Prophet *Isaiah* in his Prophecy encourageth every man that believeth in the God of *Israel*, the mighty God of *Jacob*, to put their trust in him, and in no other God whatsoever, because no other God is so Omnipotent and Powerful as the God of *Israel*; who by his Wisdom, Power, and Knowledge, *measurcth the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.* Now if this Scripture must have no interpretation nor meaning given of it, What gross absurdities will follow, viz. that the very palm or hollow of Gods hand is so big that it doth hold the great Seas, and great Rivers of waters in the hollow of his hand. By this Rule a man may infer, that Gods hand is the Vessel or foundation to bear up the waters of the Sea; which indeed is nothing but the very Earth under the Waters, which *Penn* calls the hollow of Gods hand. Likewise *Penn* doth imagine, that Gods hand is so big that he can span from one end of Heaven to the other, and that Gods Comprehension and Understanding is so big and large a measure to hold all the dust of the earth in it, and that God is so big, even as a pair of Scales or Balance in which he hath weighed the great Mountains and the Hills in.

## CHAP. V.

**R**Eader, Suffer me a little to describe the Quakers Imaginary God without a body. *Penn* saith, God is an infinite, great, vast Spirit, without any form or shape at all, and holdeth the Waters in the hollow of his Hand. Now the hollow of this imaginary infinite Spirits hand, is that hollow earth that holdeth the great Seas, and waters of the Earth, this is the hand of an infinite Spirit that hath no body. 2. The Firmament of Heaven, the substance of it is the Span of an infinite Spirit without a body. 3. That this infinite Spirit without a body can comprehend,



hend and understand, and hold all the dust of the Earth in its head, yet a Spirit without a body. 4. That this infinite vast Spirit without a body, can weigh the Mountains in Scales, and the Hills in ballance, without a head of understanding; here the Quakers God is described, he holdeth the Waters in the hollow of his hand, yet hath no hand. 2. He spanneth out the Heaven with his span, yet hath no Fingers nor Thumb. 3. He comprehends the dust of the Earth in a measure, yet hath no head. 4. He weigheth the Hills and Mountains in a ballance, yet hath no Arms, nor body : This is the Quakers God which they do worship, and this is the Quakers Faith, else Penn would never have brought this Scripture, to prove that God is not in the form of a man, nor no form at all.

Yet the Scriptures speaks of God having all parts as a man hath, as here in this place the Prophet speaks of Gods hand, and of his comprehension, which must be in the head; *Moses* tells us of Gods face, thou canst not see my face and live, and Heaven is Gods Throne, and Earth is his Foot-stool, and that God hath a Nose and Breast, and Thighs and Arms and Fingers and right hand and left hand, the Sheep shall stand on his right hand, and the Goats on his left hand; these expressions the Scriptures are full off : Therefore it is for certain that *Moses* and the Prophets did believe and know, that God was in the form of man, when he said let us make man in our own Image; else the Prophets would never have talked so oft of Gods Face, Arms, Hands, Breast, Nose that smelled a sweet savour, Legs and Feet, if God had been no form at all, as Penn doth vainly imagine, and if it be granted that God was in any form at all, when he created this World; Is it not the safest and the best Faith, to believe he was in the form of a man, seeing he saith, he made man in his own Image and likeness, else those words of *Moses* cannot be true; for an infinite Spirit without body and shape, could never have made man in his own Image and likeness; except he had made man an infinite formless Spirit, without a body as himself is; as Penn doth affirm that God hath no form nor body, nor likeness at all but an infinite vast Spirit, that fills all places at one time, which in effect is an infinite nothing : For if God had no body nor form of his own at all, then it will follow, that he must be an infinite nothing at all; or else he must be the Earth, the Waters, the Air,  
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the Firmament, the Sun, the Moon, the Stars, the life of every Creature, both Rational and Sensitive and Vegitive Creatures, even the all in all ; to conclude, there is nothing in Heaven above, nor in the Earth beneath, nor in the Waters, but God himself; for if God cannot be confined to no particular place, as *Penn* saith, he must partake of the miseries here on earth, as well as the joys of Heaven: why, because he cannot be confin'd to Heaven which is the Throne of Glory, but must be here on Earth his Foot-stool at the same time; so that no place is empty of Gods presence, no not so much as Hell, but God is present there at one and the same time. This is *Penn* the Quakers God, as doth appear by the inference he draweth from these Scriptures afore-mentioned.

For the Readers sake, I shall interpret those words of Scripture, how God may be said to have measured the waters in the hollow of his hand: The meaning is, That *in the beginning when God created the heavens and the earth, the Spirit of God moved upon the face of the waters*, Gen. 1. 2. For the waters were over the face of the earth, and did cover the earth; therefore it is said, *That darkness was upon the face of the deep waters*; and Gods Spirit, that is the Word of his Power, moved upon the face of the waters; and by the voyce of God entring and moving upon the face of the waters, he created Light out of the substance of Water. For the Reader must mind, that by the Word of God the Worlds were framed. The Word of God may be called the Spirit of God, in that no word can be spoken but it must proceed from a spirit, and a spirit cannot utter words but from a body; so that there must be body, spirit and word, and all but one Being; neither can any one of these three be destroyed, but all three are destroyed; and if one of these three do live for ever, all three do live for ever, because they all three are but one entire distinct being of it self. But let that pass.

So that God, by his Word, moving upon the face of the Waters, he created by his Word out of that substance of water, the Sun, Moon, and Stars; by his Word he made them bodies of light: But before he made the Sun, Moon, and Stars; he created by his Word, out of those Waters, that was over the face of the deep, the Firmament of Heaven, it was made by the Word of God, out of that substance of water that was upon the face of the deep in the beginning; and this Firmament is called

called Heaven, which God made of that water that was over the face of the deep; and this Firmament which God created out of the substance of water, it doth compose the Globe of the earth round, so that the earth stands in the midst of the Firmament; so that the Firmament is underneath the earth, as it is above the earth, and by the Word of the Lord the earth standeth in the midst of the Firmament upon nothing but by the Word of Gods Power when he created it; only this observe, though God maketh the earth to stand upon nothing, yet he did not make the earth it self, the substance of earth of nothing, but the substance of earth was an Eternal Chaos; for God never made any thing of nothing, though he maketh a substance to stand or hang upon nothing: And those bodies of light, the Sun, Moon, and Stars, God set them in the Firmament of Heaven, to give light upon the earth; And after God had made the Firmament of Heaven, and these lights [afore said] out of the substance of that waters that was over the face of the earth, then God said to the residue of the waters, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.* (As in verse 9.) This one place where the waters were gathered together was the hollow of Gods hand, because God by his Word caused the waters to gather together into that place he appointed them, even to that one place they now remain: And this was Gods handy work, and in this sense God may be said to have measured the waters in the hollow of his hand, because he prepared a place in the earth by his Word speaking, to hold the waters in a hollow place in the earth, both deep and large, to hold these deep waters in this deep place in the earth, and these waters are called Sea; so that the deep, that holdeth the waters of the Sea, may be called the hollow of Gods hand; and that he doth hold the waters of the Sea in the hollow of his hand, because he keepeth the waters of the Sea in its bounds; in that he hath set a Governour the Moon, over the Waters, to ebb and flow, and keep them within bounds.

## CHAP. VI

**A**Nd as for Gods meting out the Heaven with a span, that was when God created the Heaven in the beginning, *Gen. 1.1.* The Heaven is the Firmament, as I said before, and God hath by his Wisdom and Power of his word, meted out the Firmament of Heaven, to compass the Earth, as I said before; and being Gods handy work in the Creation, at the beginning it may properly be said, that he hath spanned out the Firmament with his span; and whereas he comprehended the dust of the Earth in a measure: That was when God had by his word speaking, caused the Waters to be gathered into one place, then the dry Land did appear, as in verse 9. and it was so, then God could comprehend the dust of the Earth in a measure, why because he could then see the length and breadth of it, and did see that the dust of the Earth, would be a place fit for all mortal Creatures, which he intended to make to live in, and God did measure in his wisdom and understanding and Counsel, the length and breadth of this dry Land that did appear, and God knew it would serve for a good use, for mortal Creatures to live and inhabit in, to set forth his glory in the Creation; and in this sense God may be said to comprehend the dust of the Earth in a measure.

3. God may be said to have weighed the Mountains in Scales, and the Hills in a balance, that is, when the waters were gathered into one place, by the word of the Lord in the beginning, then did the Mountains and Hills appear in sight, and when God saw them he weighed the great Mountains and the lesser, in the balance of his mind, and he saw that the Mountains and Hills of the Earth, would be very good, and useful for those Creatures he did intend to create; for the Hills and Mountains of the Earth were covered with water, before the Spirit of God moved upon the waters, in the beginning when God created this visible world, as it was in the days of *Noah* when the world was drowned, as may be seen, *Gen. 7. 19, 20.* *And the waters prevailed exceedingly upon the Earth, and the Ark went upon the face of the Waters: And the Water prevailed exceedingly upon the Earth,*

*Earth, and all the high Hills that were under the whole Heaven were covered, fifteen Cubits upwards did the Waters prevail; and the Mountains were covered: Thus the Hills and Mountains were covered with Water, before God created this world, in the beginning as Moses doth declare; and in this sence God may be said to have weighed the Mountains in Scales, and the Hills in a balance of his own Wisdom, Counsel and Understanding; and yet the person of God, no bigger then a middle statured man; this is the true interpretation and meaning of the Prophet Isaiahs words: Much more might be said in this point but it would be too large, hoping that the Readear will understand what is written as to this point.*

4. *Penn quotes Isa. 40. 18, 19, 21, 22. To prove that God is not in the form of a man, his words are these, to whom then will you liken God, what likeuefs will you compare unto him. The Workman melteth a graven Image, and the Goldsmith spreadeth it over with Gold: Have you not known, have you not heard, hath it not been told you from the beginning, have you not understood from the Foundations of the Earth; it is he that sits upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers, that stretches out the Heavens as a Curtain, and spreads them out as a Tent to dwell in.*

*Ans. What doth this signifie to Penns purpose, or any wise doth prove that God is not in the form of a man; he gives no interpretation, nor meaning at all of those words of the Prophet Isaiah; for the Prophet doth in this place upbraid the House of Israel, for making of graven Images, and worshiping them for Gods: Now these People that did make these graven Images, and did worship them for Gods, were the Children of Jacob, whom God had chosen above all People in the world else; and that they ought to worship the God of their Fathers, Abraham, Isaac and Jacob; whose God was he that made man in his own Image and likeness, who spake to Abraham, Isaac and Jacob and Moses, and to their Fathers the twelve Patriarchs, they that knew God to be in the form of man in Heaven, they never made any graven Images as Gods to worship; but those Children of Jacob, that were ignorant of Gods form and nature; they made Images as the Heathen did, to worship them as Gods, and they made their Gods of several forms; sometimes like a Castle, or like a young Bull, and sometimes like a Giant and o-*

ther Images, after the Heathen manner; & this making of graven Images of Wood and Stone, gilded over with Gold, and consecrateth it for a God, and fall down and worship the work of their own hands; as if this Image had created the World, and all Creatures therein, and brought them out of the Land of Egypt: What is this to *Penns* purpose, this doth no ways prove that God is not in the form of a man, nor that man is not the Image of God, in respect of his bodily shape; but *Penn* gives no Interpretation nor meaning of these words, of the Prophets *Isaiah*, he only names the words of the Scriptures, & so leaves it.

Now it will be necessary, to give them the meaning of these words of the Prophet *Isaiah*; to whom will you liken God, what likeness will you compare unto him; the meaning is this, you Idolatrous minded People, to whom then will you liken God, what likeness will you compare unto him: the Reason of man faith, we will get cunning Workmen, that can Carve Wood and Stone, and that is Skilful in melting all sorts of Metalls, and of Silver and Gold; the Workman that can Carve Wood & Stone shall frame us out a God, that shall perhaps be like a Giant, like a man, or like a Calf, or some other Creature, as the Power in being would have it; and when the Workman at Carving hath done his part, then the other Skilful Workman at melting of Metalls of Silver and Gold, with the advice of the Goldsmith, spreadeth it over with Gold, and when it is finished and made glorious to the natural Eye sight, it is dedicated and consecrated by the Priests and Powers to be a God, and that all that are under that Power, must fall down and worship that golden Image, as in *Daniel* 3. 1. *Nabuchadnezzar the King, made an Image of Gold, whose height was threescore Cubits, and breadth thereof six Cubits; he set it up in the Plain of Dura, in the Province of Babylon; and in the 2. verse. The King did dedicate this Image to be worshiped, by all his noble Lords and People of his Realm*: Now what form or shape this great Image was of, is not made manifest; whether it was in the form, shape or likeness of a man, or like a Calf, or any other Creature is not specified; but of what form soever the Image was like, it was dedicated to be a God to be worshiped, and it is very like this Image had Eyes but could not see, and Ears but could not hear, and a Nose but could smell, and Feet but could not walk, and a Head but could not understand, and a Mouth but could not speak through the Throat; as *David* saith; yet; this Image must be a God the



the Kings own making, and all People must fall down and worship this golden Image as God, that could neither see, hear nor speak.

And such kind of Gods as these, did the Children of *Israel* worship, and forsook the living God, that spake to their Fathers, *Abraham, Isaac* and *Jacob* ; therefore did the Prophet *Isaiah* reprove them for making of graven Images, and dedicating them for Gods, to worship them ; so that they did liken the living God that created the Heavens, and the Earth in the beginning, and that sits upon the Circle of the Earth; he who hath laid the Foundations of the Earth, likewise he hath stretched out the Firmament of Heaven as a Curtain, and spread them out as a Tent, to dwell in the living God ; may be said to sit upon the Circle of the Earth, because he hath laid the Foundation of the Earth by his word, and he knoweth by his wisdom and understanding, how the Earth hangs and stands upon nothing, as the Reason of man can see, yet it standeth firm; and no God else can remove it out of its place, nor cause it to fall ; so that the living God by his Wisdom and Power, knoweth how the Foundation of the Earth was laid in the beginning, when he created all Creatures here in this world, and the Earth for his Footstool ; it being the most inferiour work of all Gods Creation, so that by his Wisdom and Power may be said, to lay the Foundations of the Earth : Now let the Reader consider, that he saith the Foundation of a Tower, hath matter and substance to lay the Foundation with, for without matter and substance no Foundation can be laid ; so when God laid the Foundation of the Earth, there was the matter and substance of Earth, before he laid the Foundation of the Earth ; else it could not properly be said that God laid the Foundations of the Earth ; if the Earth had not been before he created it in the beginning, and if it be granted that the Earth and Waters were before God created the Heavens and the Earth in the beginning, as is most true, they were; then I say, the Earth and Waters must needs be eternal ; for the word create the Heavens and the Earth, doth not signifie that God made them of nothing, neither did God lay the Foundation of the Earth with nothing, he had matter and substance, *viz.* Earth and Waters, which were eternal substances, for the eternal God to work upon ; for God did never make any thing of nothing, as man doth vainly imagine, but more of this in the next point.

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## CHAP. VII.

SO that by Gods Wisdom and Power in creating the Heavens and the Earth, he may be said to *sit upon the Circle of the Earth*: And as for his *stretching out the heavens as a curtain, and spread them out as a tent to dwell in*; The meaning is, that when God created the Firmament of Heaven in the beginning, he spread forth the sky, as we see, round about the earth, as a curtain; so that the sky is under the earth, as it is over the earth; and by his Wisdom and Power, by his Word speaking, he hath drawn the Sky or Element, even as a curtain, over the face of the whole earth, that no living creature that is mortal, may see through the curtains of Heaven; and, on the other side of these curtains, God hath made himself a tent to dwell in, even a kingdom of eternal Glory, which no mortals can see by the eye of sense and reason. This is understood by Faith only, as I said before; this is the true meaning of the Prophets words: And this God of *Israel* that did these great things in the beginning, was he that made man in his own Image and likeness; and that the living God was before he made man in the form and likeness of man, and in no other form and likeness, only his body was spiritual, heavenly and glorious, as I said before.

In *Pag. 8.* saith *Penn*, In this passage is a most pregnant overthrow of this vain Opinion. First, saith he, *That God of whom man can make a likeness, is not the true God*: and saith, *But such a one is Muggletons, therefore not the true God*. Secondly, saith *Penn*, *If God was of mans figure and stature, then Goldsmiths were able to make his likeness*: But, saith he, *this the Scriptures utterly deny, and ask, What likeness will you compare unto him?* Saith he, *Therefore God is not in the bodily shape of man*.

*Answer.* Here the Reader may see the black darkness of this Anti-Christian-Devil, *Penn* the Quaker: That because Goldsmiths, or other Crafts-men may make the Image of a man, and so make the Image and likeness of God; therefore God must have no body nor form of his own at all. Let the Reader consider, that if God hath no body nor form of his own, he is in a worse condition than the Creatures which he hath made; for he

he hath made all creatures that hath the breath of life in them with bodies, and the body and life of all creatures doth rejoyce and are glad; and without a body there can be no life, nor joy, neither in God, Angels, nor Man, nor no other creature that hath the breath of life. Now shall any man that is not stone blind in his understanding, believe that God who created and made all things with bodies, and yet himself hath no body at all, but is an infinite vast Spirit without any body or form, or shape at all of his own? A man may as well say, that a spirit without a body may build all the Churches in *London* that were burned down by the Fire: as to say, that God who created the two Worlds Celestial and Terrestrial, and the creatures therein; had no body of his own: Or a man may as well take a beautiful spirited Woman without a body to his Wife, and see how he can love a spirit without a body. This is as possible for man to do, as it is for Gods Spirit to be without a body: nay, it is as possible for the spirit of a man to build a Tower without its body, as it is for God to create the two Worlds, and all Creatures therein, without a body of his own. Again, if God hath never a body of his own, but is an infinite vast Spirit without any body at all, and yet he fills Heaven, and Earth, and the Heaven of Heavens cannot contain him; Where then is God contained? Sure he is contained some where? And if the Heaven of Heavens cannot contain him, he is of such a vast bigness; Sure the imagination of man doth imagine Gods Spirit to be bigger than it is: It is a marvellous thing to me now, that a Spirit without a body should be in all places at one and the same time, and fill Heaven and Earth also. But by Faith I know that Gods body is no bigger than a middle statured man, and that his Godhead Spirit is contained in that body; only but this Wisdom, Power and Glory, doth fill Heaven and Earth, neither doth the Heaven and Heaven of Heavens contain his power and glory; for he is as well by his power on Earth, by his Mercies to some, and his Judgements to others; nay, his Power is in Hell also with the damned, so that Gods power is every where at once, in that he hath written a Law in the Seed of every Creature, both in Heaven above, and in the Earth beneath, and in the Waters under the Earth; and in this sense, God may be said to fill Heaven and Earth, and that the Heaven of Heavens cannot contain him; but as to the person  
and

and body of God himself, he is contained now in the Heavens only, and his person is contained when he pleases, in a lesser compass than a mans person can be contained.

But *Penn* the Quaker, hath imagined God to be an infinite Spirit, without a body, of such a vast bigness, that the Heaven of Heavens, nor the Earth cannot contain him; his Spirit is so big that it cannot be confined to any particular place; by this Assertion God is contained in the Air, and in the Earth, and in the Waters, and in the Beasts of the Field, and in the Fowls of the Air, and in the Fish in the Sea, and in man, and in the Shape of the Trees, and Grasse of the Field; by *Penns* Assertion God is in all these, by his great vast Spirit without a body, for he imagines that God is the life of every thing; so that the Trees could not grow, if Gods Spirit were not in the Sap of them, and so of all things else: Thus ridiculous is learned *Penns* conceit of Gods greatness, so that God must be beholding to the bodies of the Creatures, which he hath made to dwell in; because he hath never a body of his own big enough, for his great vast Spirit to live in; Is not this an absurd Faith, that *Penn* the Quaker holds forth, let all sober men Judge.

Mind Reader, that because *Reeve* and *Muggleton* doth declare, that God is but in the form & stature, and bigness of a man, as is said by *Moses*, and that a man may Carve, and make the Image of man, and so the Image of God, of Wood or Stone, and worship it for God; so that man may make the Image and likeness of God, as they do the Image and likeness of Angels, and other Creatures; must it therefore follow, that because Gods Image and likeness, is made in the form of mans bodily shape, as is most true it is; must men worship this Image as God, and believe the Image he hath made to be a God; this is great blindness and horrid Idolatry, so that because there may be an Image of God made by man: Therefore *Penn* will not have God to have any body or form at all, but an infinite formless nothing, so that no Image can be made of an infinite nothing, this is *Penns* God that he doth worship, and while he seems to worship a God that hath no form at all, he becomes the greatest Idolator of all, and worships every form for God, as the light in man is his God, the life of the Beasts of the Field his God; the Firmament of Heaven, the Earth, the Waters, Fowl, the Fish, the Trees, the Grasse, are his God: for saith

he, God is every where and in all places at one time, and never confined to any particular place, no not in Heaven above neither can the Heavens contain him, but he is every where, as *Penn* the Quaker saith.

# CHAP. VIII.

**S**O that he doth worship a God, that hath neither body, form, nor shape; even an infinite nothing, or else a God that is all Forms and Shapes, and the Image and likeness of all Creatures else, both in Heaven and Earth, as well as mans Image and likeness: Nay, by this Assertion of his, God's Spirit or essence, is in the Earth, and in the Waters, and in the Firmament of Heaven, and in the Clouds, and in the Air, and in the Sun, Moon and Stars; so that in effect by this Assertion, these things are the body of God. and the Image and likeness of God, as much as man: For if God's Spirit be of such a vast bigness, that cannot be contained nor confined to any one particular place, but is in all places at one time by the Essence of his Spirit, it is so infinitely big, then the great vast Earth and Waters, and Air and Clouds as aforesaid, are all Gods bodies; so that God must have so many bodies as there is distinct substances, so that instead of Gods being in the form, shape and likeness of man, one particular form and shape; by *Penns* Assertion it must needs follow that if God be an infinite vast Spirit without a body, and cannot be confined nor contained in one particular place; It must be concluded that God hath so many bodies as there is Creatures, and and that every formless substance is Gods body, and the Image and likeness of God, as well as the bodily shape of man.

This is that Anti-Christian Spirit in the Quakers, in these last times, in opposition to the Spirit of Christ, who inspired *Moses*, the Prophets, and Apostles with Revelation to write Scripture; and they do every where declare that God made man in his own Image and likeness, in respect of his bodily shape, in that God did always appear to the Fathers of old, in the form and shape of man, as the Scriptures are full to prove, as followeth.

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*Exod. 3. 2. And the Angel of the Lord appeared unto him, in a Flame of Fire, out of the midst of the Bush, 4. verse and when the Lord saw that he turned aside to see, God called to him out of the midst of the Bush, and said Moses, Moses.*

1. Here the Reader may see, that God did appear to *Moses*, in form like a man in the Bush; and God spake to *Moses*, and God was confined to that particular place, at that present; which no Spirit without a body can do: For if God's Spirit without a body be every where, and cannot be confined to one particular place, but fills all places at all times, and no places neither in Heaven nor in Earth, can be empty of God's presence, as *Penn* doth assert; I say such a God as this hath never a mouth nor Tongue to speak; for this I say, no Spirit without a body can speak any words at all, but that God that made man in his own Image and likeness, in respect of his bodily shape, did appear unto *Moses* here in the Bush, in the form of a man, though in a Flame of Fire, and did speak apparent words unto *Moses*, as a man speaks to his Friend.

2. See *Gen. 6. 14. And God said unto Noah, the end of all Flesh is come before me: and in Gen. 6. 1. And God remembered Noah and every living thing; and in Gen. 9. 1. And God blessed Noah and his Sons, and said unto them be fruitful and multiply, and replenish the Earth, Chap. 9. and 6 verse, Who so sheddeth mans Blood, by man shall his Blood be shed; for in the Image of God made he man, and in the 9 verse, And I will establish my Covenant with you, and your Seed after you, and in the 15. verse, And I will remember my Covenant, which is between me and you; and 16 ver. And I will look upon it, that I may remember the everlasting Covenant, between God and every living Creature.*

Here God did appear to *Noah* in the form of a man, and spake unto him plain words; and he remembered *Noah*, and and God blessed *Noah* and his Sons, with the blessing of fruitfulness, and multiplying and replenishing the Earth, with the increase of Sons and Daughters; and God gave them a Law that they should not shed mans Blood; why? because man was made in the Image of God, for in the Image of God made he man; therefore did God establish his Covenant with *Noah* and his seed after him; and that God would remember his Covenant, which he made between man and himself; and that God would look upon his Covenant, that he had made with *Noah* and every living

ing Creature; and that he might remember his everlasting Covenant between God and them: Here the Reader may see that God can speak words, which he could not do without a Mouth and Tongue: Likewise we read that God blessed *Noah* and his Sons, which he could not do without a Mouth and Tongue; likewise God gave them a Law, that they should not shed mans Blood, which he could not do without a Mouth and Tongue; likewise God did establish his Covenant with *Noah*, and his Seed after him; which he could not do, had he not a Head like a mans Head that hath Wisdom, and Understanding in it, to make Covenants with man. Also God would remember his Covenant, which he made between man and himself; so that God hath a memory in him, to remember what Covenants and Promises he makes to man; likewise God would look upon his Covenant, that he might remember his everlasting Covenant, between God and them: Here we see that God hath Eyes to see, as a man hath to look what Promises and Covenants he maketh with man, that he might remember to perform them on his part, though man fail on his part; these things God could not do if he had not Eyes to see; he could not be said to look, and if he had no Mouth nor Tongue, he could not speak, nor utter words, nor make no Covenants with man; and if God had no Head, he could have no Wisdom, Understanding, nor Memory at all: For this I say, a Spirit without a body, it hath no being at all; why, because it is nothing at all, but a Fiction of mans Brain, that hath proceeded out of his Imaginations. Yet *Penns* God is a Spirit without a body, that can neither hear, nor see, nor smell, nor speak, nor remember; this is *Penns* God that cannot hear, because a Spirit without a body, hath no Ears, nor smell because it hath no Nose, nor speak because it hath no Mouth nor Tongue, nor see nor look because it hath no Eyes, nor remember because it hath no Head, nor Understanding, nor Wisdom; to sum up all, a Spirit without a body is nothing at all, but a thing created out of mans blind Imagination, which hath created to it self a Spirit without a body, which he calls God, and the Imagination of man, hath created to it self a Devil, to be a Spirit without a body; the one Spirit he worships for God, and the other Spirit he is affrighted at, as his Devil: Thus he hath created by his Imagination a God, to worship a Spirit without a body, and a Devil to fright him,

a Spirit without a body also : Thus *Penn* the Quaker doth worship a God of his own making, and so becomes the greater spiritual Idolater, then those that worshiped the golden Calf; this is *Penns* God that he doth worship, a Spirit without a body, this is none of my God, neither is it that God that made man in his own Image and likeness.

## CHAP. IX.

3. **A** Gain it is said *Gen. 5. 22. Enoch walked with God,* 24. verse, *And Enoch walked with God, and he was not, for God took him,* so *Gen. 6.6. It repented the Lord that he had made man on the Earth, and it grieved him at his heart.*

Here the Reader may see, that God is no great vast Spirit without body, which can walk and talk with man : neither can a Spirit without a body be capable to repent, nor to have any such passion as to be capable of grief of heart ; why, because a Spirit without a body hath no heart, to be sensible of wrath and anger, with that which it hath made, because of its disobedience, nor pleased with those Creatures, which do obey his Will, why ? because a Spirit without a body hath no heart, nor will to be pleased or offended, nor capable to walk or talk with man ; neither can a Spirit without a Body be capable to repent, these things belong only to such a God that hath a Body of his own, and the true God being a spiritual Body in Form like man, he seeing the wickedness of man was so great, more great than he thought it would be, when he suffered the Serpent to beguile *Eve*, in that the Seed of the Serpent, men and women should Act such things as were unnatural, as the People in the old World did ; and now God by experience, saw that the wickedness of man was so great beyond what he expected, that it repented him that he had made man upon the Earth, and he was grieved to the heart ; by this the Reader may observe, that God did not know all things past, present, and to come ; neither is that infinite that doth, for if God should know all things past, present and to come, then there is nothing more for God to know ; therefore his knowledge must be finite, but the nature of infiniteness is to increase in new Knowledge, new Joys, and new Glories eternally ; so that when God saw the wickedness of man was so great,

beyond what he expected as aforesaid, it repented him that he had made man upon the earth, and it grieved him to the heart: So that now God is resolved in himself with a new resolution, to destroy the thing which he had made, by drowning the world by water. So that God hath a progitive power in himself to increase in knowledg and understanding: and when new knowledg doth arise in God, he knoweth how to expose it for his own glory, both in the preservation and exaltation of what creatures he pleases, and in the abasement and destruction of others of his creatures. And this is the nature of Infinity, and of a Progitive Power, which is above all Law; and this Infinity and Progitive Power is in the body of God, even he that created man in his own Image and likeness.

So that *Enoch* being an holy man, in that he believed in God, and in that he was a righteous man, and did nothing contrary to the Law written in his heart. God loved his holy Faith, being his own nature, and his obedience to the legal Law written in his heart; so that God walked with *Enoch*, and revealed his secrets unto him, and shewed unto him that God was in the form of man from Eternity, and *Enoch* walked with God, in that he did believe God was in a glorious form like man from Eternity, and in that he did obey Gods Law written in his heart; so that his righteousness did exceed all men that were upon the earth at that time; so that God revealed unto him glorious things, in that he gave him to know that God was in the form of man, a spiritual body; and gave him the spirit of prophecy, that this spiritual body should be transmitted into a pure natural body, so that God should be upon this earth, and eat and drink with man as a man. This, and many other wonderful things did *Enoch* prophecy of concerning God in the books of *Enoch*, which *Noah*, *Abraham*, *Isaac*, and *Jacob*, and the twelve sons of *Jacob* did read, as may be seen in the testimony of the twelve sons of *Jacob*, and in the Scriptures, that maketh mention of *Enoch*, and how he was translated.

Observe his Body was translated and immortalized as well as his Soul, and his Body went to Heaven, as well as his Soul; for this I say, there never was any soul or spirit that went to heaven without a body since the world began, nor never will to the worlds end. For if the soul goeth to heaven, the body goeth to heaven also; for God will not endure to have spirits in Heaven without

without bodies, because his spirit cannot be without a body himself, nor no other creature he hath made in heaven nor in earth; so that what spirits soever goeth to heaven without bodies, God will surely cast them out of heaven for ever. So that it may be clear to the Reader that hath Faith to understand the Scriptures, that *Enoch* did know and believe God to be in the form of mans bodily shape, a spiritual body, and that this spiritual body would transmute it self into a pure natural body, which was Christ, and that this Christ should be the very God that should eat and drink with man as man, and that the seed of the Serpent should put him to death. Now if the man Christ Jesus his body and soul was the Lord of Life, as the Scripture saith; then certainly he was God when he was upon earth, and his soul suffered death, as the Scriptures are full to prove: But I shall speak more fully to this hereafter. Likewise it may be clear to the Reader, that no soul nor spirit can go to heaven without its body, and that *Enoch* his body was translated with his soul, and so went both to heaven, being but one personal substance, neither can they be seperated one from the other. This is a standing truth, but few understand and believe it.

4. See Gen. 6. 8. *But Noah found grace in the eyes of the Lord, and Noah was a just man, and perfect in his generation, and Noah walked with God.* So Gen. 8. 20. *And Noah builded an altar unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar.* And vers. 21. *And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake.*

Here the Reader may see, that *Noah* was a just and perfect man in his generation, in so much that he found grace in the eyes of the Lord, in that he walked with God. So that God revealed himself to him, because he had Faith to believe God, and he acted the righteousness of the Law written in his heart towards man. For this is to be minded, that God always chuse such men, and revealed himself unto them that were righteous in their generation; and if *Reeve* and *Muggleton* had not been innocent and free from the breach of the Law written in our hearts, and righteous in our generation in these last times; when so much wickedness hath been acted by the Professors of godliness in these times; God would never have chosen us,  
nor

nor have revealed himself unto us, as he hath, though despised by the seed of the Serpent, such as *Penn* the Quaker, and others.

## CHAP. X.

**B**Ut the Serpent said as much by the Lord himself when on Earth, as they do by us, but let that pass. Here the Reader may see that *Noah* did believe and know that God was in form like a man, because he found grace in his eyes; for *Noah* knew that a spirit without a body had not eyes nor heart to shew favor: but that God that was in the Image and likeness of himself, who had eyes in his head to see that *Noah* was righteous before him, Gods heart did love him, and shewed favor unto him, and gave him Revelation, knowledg and understanding of himself, and of his form and nature, and to be a Preacher of Righteousness. So that by Faith towards God, and righteousness towards man, he walked with God as *Enoch* did, but was not translated as *Enoch* was, but died, and is in the earth at this day; so that he shall not go to heaven until all the rest of the saved of the Lord go to heaven, but his flesh doth rest in hope, as *David* saith, until the Resurrection.

Likewise we see, that *Noah* was in such a high esteem with God, that when he offered up Sacrifices to him, he was so well pleased with it, that the Lord said he smelled a sweet savour; inasmuch the Lord said in his heart, I will not again curse the ground any more for mans sake; here we see God hath a Nose to smell, and a heart to promise; so that except a man were stone blind, he could not deny God to be in the form and likeness of man; for a Spirit without a Body hath no Nose to smell, nor Heart to promise, but is without form and void of all sence, it can neither hear, see, nor smell, nor taste, nor handle, nor speak, nor walk, but is an eternal stilness, as I have heard several of the Ranters say; and *Penns* God and his Faith is the same as the Ranters is, this I know to be true.

5. See Gen. the 14. 18. *And Melchizedek King of Salem, brought forth Bread and Wine, and he was the Priest of the most high God; and 19. verse, And he blessed him, and said blessed be Abraham*



Abraham of the most high God, Possessor of Heaven and Earth. Mind Reader, this *Melchizedek* King of *Salem*, that brought forth Bread and Wine to *Abraham*, it was God himself, that did appear unto *Abraham* in the form of a man and blessed him: Now to take off the doubts [that do arise in all mens hearts, because the words are so dubious set down by *Moses*, without any Interpretation; it seemeth strange, that God himself should be a Priest, and bring forth Bread and Wine to *Abraham*; the Case is thus; in those times, when *Abraham*, *Isaac* and *Jacob* and their Sons were upon the Earth, before *Moses* was born, and called to write the Scripture; there was amongst the righteous Fathers, the Books of *Enoch* and his Prophecies, and he speaking in his Books of a Priesthood of the high God, and prophesying of another Priesthood of *Aaron*, and the righteous Fathers of old, knowing that it would be a long time after their deaths, before the Priesthood of *Aaron* would take place.

They according to the writings of *Enoch* did set up Priests unto God after that time that *Melchizedek* had blessed *Abraham*, with the Titles of *Melchizedek*, the Priest of the most high God, and they did offer up Sacrifices by this Priest, as unto *Melchizedek*; and they called the Priest *Melchizedek*, the Priest of the most high God, and they payed Tyths to this Priest, as unto *Melchizedek* the Priest of the most high God, as they did afterwards to the Priesthood of *Aaron*; a hint of this may be read in the Testimony of the twelve Patriarchs at their deaths: For *Abraham* was going after the slaughter of Kings, to give the tenth of the spoil, unto that *Melchizedek* the Priest; as no doubt but he had done several times before, as in the 20. verse, and gave him Tythes of all; but this *Melchizedek* King of *Salem* who brought Bread and Wine, as the Priest of the most high God, who blessed *Abraham* was God himself, onely to signifie unto *Abraham*, and those of the Faith of *Abraham*, that in the fulness of time he would take upon him the Seed of *Abraham* in the Womb of a Virgin, and so become very man to offer up himself unto sin and death, and to rise again the third day, and so become an high Priest after the order of *Melchizedek*; he that can understand this Mystery, let him understand.

For it may be clear to the Seed of Faith, that this *Melchizedek* King of *Salem*, which blessed *Abraham*, was God the Father and Creator of all things, as we may be seen *Heb. 7. 1. For this*

this *Melchizedek* King of *Salem*, Priest of the most high God, who met *Abraham* returning from the slaughter of the Kings, and blessed him, vers. 2. to whom also *Abraham* gave a tenth part of all, first being by interpretation King of Righteousness, and after that also King of *Salem*, which is King of Peace, vers. 3. without Father, without Mother, without descent, having no beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually.

Here it is clear, that this *Melchizedek* that met *Abraham* and blessed him, was God the Father, and Creator of all things; and it may be as clear to those that have the true light of Faith in them, that this *Melchizedek*, the Eternal God, was in the form of a man; and further, it is plain, that God himself did officiate the office of a Priest himself, and took upon himself the title of the Priest of the most High God, notwithstanding he was the most high God himself; and he acted as God to *Abraham*, even as a friend of God, and gave him Bread and Wine to comfort him, and blessed him. Thus the Reader may see, that God was in the form and likeness of man from Eternity, and this *Melchizedek* King of *Salem*, the Priest of the most high God, was the Eternal God himself, who was without Father, without Mother, and without descent, having neither beginning of days, nor end of life: This must needs be the Eternal God himself, who made man in his own Image and likeness.

## CHAP. XI.

**A**Nd as for his being made like unto the Son of God, abideth a Priest continually; that was to signify to *Abraham* that this *Melchizedek* the Eternal God would take upon him the seed of *Abraham*, and would become a Son of *Abraham*; and as he had been *Abraham's* Father, so he would in the fulness of time become *Abraham's* Son; and this Jesus Christ was that *Melchizedek* that took upon him *Abraham's* seed, and became *Abraham's* Son, and *Abraham* became Gods Father. This is the mystery of God indeed, yet the Scripture is full to prove it; for this Christ is called the Son of *David*, the Son of *Abraham*, the Son of *Seth*, the Son of *Adam*, the Son of God.

Now mind that all these men were called the Sons of God before God took upon him the seed of *Abraham* in the Virgins womb; but when that child *Jesus* was born of a Virgin, then those men aforesaid were called his Fathers; so that *David* in spirit called his Son *Christ* Lord; and yet he knew at that time by the spirit of Prophecy that God would take his seed upon him, and become his Son, and call himself *Christ*; for God took not upon him the nature of Angels, but the seed of *Abraham*, that is, he took upon him the seed of Faith that was in *Abraham*, and not the nature of Angels, which is the seed of pure reason in the Angels; so that God took upon him his own nature that he breathed into *Adam*, even the breath of life that became seed in him, that is, the seed of Faith: Therefore *Adam* is called the Son of God, and God is called *Adams* Son, and *Adam* is called Gods Father, in that *Christ* is called the Son of *Adam*, the Son of God; that is, God became a Son as aforesaid, and suffered death, and rose again, and ascended up to heaven again, from whence he came, and is now a high Priest for ever, after the order of *Melchizedek*, being now entered into the same glory which he had before the world was, and is sat down on the right hand of the Majesty on high, in the same glory which he had before he descended from heaven into the Virgins womb. Thus the Reader may see that Eternity became time; and time is become Eternity again.

6. See *Gen.* 28. 12. concerning Gods appearing to *Jacob*, And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the Angels of God ascending and descending on it. Verse 13. And behold, the Lord stood above it, and said, I am the Lord God of *Abraham* thy Father, and the God of *Isaac*: the land whereon thou livest, to thee will I give it, and to thy seed. Verse 16. And *Jacob* awaked out of his sleep, and said, Surely the Lord is in this place: this is none other but the house of God, and this is the gate of heaven. So in Verse 22, And this stone which I have set for a pillar, shall be Gods house. And *Gen.* 31. 1, 2. And *Jacob* went on his way, and the Angels of God met him: and when *Jacob* saw them, he said, This is Gods host. So see *Gen.* 32. 24. And *Jacob* was left alone, and there wrestled a man with him until the breaking of the day. Verse 27. And he said unto him, What is thy name? and he said, *Jacob*. For as a Prince hast thou power with God and man. Verse 29. And *Jacob* asked him, and said, Tell me,

me, I pray thee, thy name: and he said, Wherefore is it that thou askest after my name? and he blessed him there. Verse 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

These are plain proofs of Scripture, to prove that God was in the form of man from Eternity, and that he made man in his own Image and likeness in respect of his bodily shape; because God always appeared to the Fathers of old, though a spiritual body, in the form and shape of mans body; neither did God ever appear in any other shape, but the shape of man, because it was his own shape: for it would have been a ridiculous thing for God to make man in his own image and likeness, and he himself to have no body, form nor likeness at all: Which way then could he have had any converse with man, neither could man have had converse with God; for an Infinite Spirit without any body, could never appear to man, nor converse with man, nor bless man: What blessing can a spirit without a body give to any man that hath a body.

This is the most absurdest opinion that ever was, that God should be a spirit without a body. This opinion did arise first from the children of *Cain*, and so it run through the Heathen; and the Quakers Antichristian spirit is no other but the spirit of *Cain*, and of the Heathen. But the Children of *Adam*, and of *Seth*, and of *Enoch*, *Noah*, *Abraham*, *Isaac* and *Jacob*, and those of their seed, did know that God was in the form of man in respect of his bodily shape, and God did always appear unto them in the form and likeness of man in respect of his bodily shape, as he did here unto *Jacob* in his dream, he saw a ladder reach from earth to heaven, and the Angels of God ascending and descending upon it; and that the Angels that ascended and descended up and down this ladder were spiritual bodies in forms like men; and the Lord of Heaven and Earth, he being a spiritual body in form like man, stood above it, or at the top of the Ladder, ready to come down, and said, *I am the Lord God of Abraham thy Father, and the God of Isaac*. So that *Jacob* knew the place where he saw this Vision was no other but the House of God, and the gate of Heaven: And as he went on his way, the Angels of God met him in the forms of men; and when he saw them, he said, This is Gods host; and *Jacob* knew that God followed hard after his host of Angels; so that when they

were passed by, *Jacob* was left alone, then cometh God in the form of a man, wrestleth with *Jacob* until the breaking of the day.

## CHAP. XII.

**A**ND God said unto *Jacob* what is thy name, and he said *Jacob*, and God said, as a Prince hast thou power with God and men ; so that *Jacob* wrestled and prevailed with no less person then with the Eternal God himself : and seeing that he had prevailed as a strong Prince with God, he was emboldned to ask his name ; but the Lord God would not tell him any other name, but what he had told him before, *I am the Lord God of thy Father Abraham*, and the God of *Isaac* ; but however God blessed him, and *Jacob* knew it was the God of Heaven, that wrestled with him : For saith he *I have seen God Face to Face*, and my life is preserved. Now *Penn* the Quaker, do you believe that it was a Spirit without a body, that discoursed and wrestled thus with *Jacob* ; did *Jacob* prevail with such a God, that is a formless Spirit without a body : I wonder how you dare to justifie such a God in publick, seeing the Scriptures are so full against your Anti-christian Spirit, that denieth the body of God, that made man in his own Image and likeness, in respect of his bodily shape, as well as his Soul ; and what clearer proof of Scripture can be given to prove the eternal to be in the form and likeness of a man, and that mans bodily shape and likeness is the Image of God, then this Scripture ; concerning *Jacob* and God wrestling with him.

7. Again to prove God to have body and form like man, see *Exod. 42. 12. And the Lord said unto Moses, come up to me into the Mount, and be there and I will give the Tables of Stone ; and Moses went up into the Mount of God. 15. ver. And the glory of the Lord abode upon Mount Sina, and the Cloud covered it six dayes, and the seventh day he called unto Moses out of the midst of the Cloud. 17. ver. And the sight of the glory of the Lord, was like devouring Fire in the top of the Mount, in the Eyes of the Children of Israel, 18. ver. And Moses went into the midst of the Cloud, and gat him up into the Mount, and Moses was in the Mount forty days.*

*days and forty nights; Exod. 33 9. And it came to pass as Moses entered into the Tabernacle, the Clouded Pillar descended and stood at the Door of the Tabernacle, and the Lord talked with Moses. ver. 10. And all the People saw the Cloudy Pillar stand at the Tabernacle Door, and all the People rose up and worshipped. 11. ver. And the Lord spake unto Moses Face to Face, as a man speaketh to his Friend.*

Here the Reader may see, that God did appear unto *Moses* in the form of a man, and spake plain words unto him, and said unto him, come unto me into the Mount; so that God did confine himself into that place of the Mount, only to talk with *Moses*: Also God gave *Moses* Tables of Stone; observe those Tables of Stones that God gave *Moses* to write on, were no Stones of this Earth, but Stones that were of a purer nature; even Stones of that Earth above the Stars, only to signify that God had written the Law in the Stony heart of man who received this Law written in his heart, from the Seed of the Serpent that was thrown down from Heaven, even that Serpent that beguiled *Eve*; likewise God being a spiritual body, but of the stature of a middle statured man, he could come down from Heaven in a Cloud upon the Mount, and when *Moses* went up unto the Mount of God, then did God descend from Heaven in a Cloud upon the Mount, and covered the Mount with the Cloud, and the glory of the Lord abode upon Mount *Sina*, and the Cloud covered it six days.

That is, the brightness of Gods person did shine upon the Mount, which no natural Eye could look upon him, only the Cloud covered his bright glory; so that *Moses* might speak with him Face to Face, though he could not see his Face; yet God called unto *Moses* out of the midst of the Cloud, and at the sight of the glory of the Lord it was like devouring Fire in the top of the Mount, in the Eyes of the Children of *Israel*; yet notwithstanding *Moses* went into the midst of the Cloud, and was in the Mount forty days and forty nights; likewise when *Moses* entered into the Tabernacle, the Cloudy Pillar descended and stood at the Door of the Tabernacle, and the Lord talked with *Moses*; observe the Tabernacle was always below the Mount, and when God had any thing to reveal to *Moses* when he was in the Tabernacle: God always descended in this Cloudy Pillar, and it always stood at the Door of the Tabernacle.



nacle, and out of this Cloudy Pillar which stood at the Door of the Tabernacle; did God speak to *Moses* Face to Face, as a man speaketh to his Friend.

By these Scripture words, a man may clearly see that God is a spiritual body; in form like a man, and did always appear so to the righteous; and we see that God being of no bigger stature than a man, being spiritual, he can subscribe his person into what particular place he please, and speak with what particular person he please to speak unto, and he being of a like spiritual fiery body, that the very Clouds shall bear him up, and the Clouds shall descend from Heaven with him in it, at his command; and at his command the Clouds shall ascend, and carry him up to Heaven again; even as a Kings Chariot doth carry him here on Earth, up Hill and down Hill: Such a God as this do I own and believe in, and do deny such a God as *Penn* the Quaker worshippeth, who is a Spirit without any body or form at all; that can neither hear, nor see, nor speak, nor be subscribed to no particular place, but is at all places at one and the same time, and nevertheless from being in all places at one and the same time; such a kind of God as this, will do a particular man but little good in time of trouble; neither will this God deliver *Penn* himself, nor save him from that Sentence and Judgement, that a mortal man hath given him in the day of account.

8. See *Exod.* 34. 34. *But when Moses went in before the Lord to speak with him, he took the Vail off, until he came out.* 35. ver. *And the Children of Israel saw the Face of Moses, that the Skin of Moses Face shone; and Moses put the Vail upon his Face again, until he went in to speak with him;* so *Numb.* 12. 4. *And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and they three came out.* 5. ver. *And the Lord came down, in the Pillar of the Cloud, in the Door of the Tabernacle and called Aaron and Miriam, and they both came forth.* 6. ver. *And he said hear now my words, if there be any Prophet among you, I the Lord will make my self known unto him in a Vision, and will speak unto him in a Dream.* 7. ver. *My Servant Moses is not so, who is faithful in all mine house.* 8. ver. *with him will I speak mouth to mouth, even apparently, and not in dark Speeches, and the similitude of the Lord shall he behold.*

Here the Reader may see clearly that God is in the form of man; for *Moses* was a man, and that *Moses* when he went to speak with God, he took the Vaile off his Face, until he had done speaking with God, and when *Moses* came from talking with God, he put the Vaile over his Face again, because the Children of *Israel* should not look upon the Face of *Moses*; because the Skin of his Face did shine, nor speak unto him, except the Vaile was upon his Face; likewise we see that the Lord spake suddenly unto *Moses*, and unto *Aaron*, and unto *Miriam*, and that God said unto them hear now my words; if there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will speak unto him in a Dream; my servant *Moses* is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark Speeches, and the similitude of the Lord shall he behold.

Observe *Moses* was a man, and he spake to God mouth to mouth; so that God had a mouth as well as *Moses*. Secondly, that Gods talking with *Moses* mouth to mouth, made his face to shine so bright that the people could not look upon *Moses* face. Thirdly, that the Lord descended and came down from Heaven in the Pillar of the cloud, and stood in the door of the Tabernacle, and that God called out of the Pillar of the cloud unto *Aaron* and *Miriam*. Fourthly, that God doth make himself known to some by Vision and Dream. Fifthly, That God spake familiar words unto *Moses* as a man speaks to his friend. Sixthly, That *Moses* did see and behold the similitude of the Lord; that is, *Moses* did see and behold that God was in the form of Man, according to his own revelation in *Genesis*; *God made man in his own Image, and likeness*. These Scriptures are full to prove, that God is a spiritual person in form like a man, and that he is subscribed to one particular place at a time, where he please; and that his person was contained only in the Pillar of the cloud when he descended from Heaven upon the Mount, to talk with *Moses*, and there was no God in Heaven for that season, but his Power only, until he did ascend to Heaven in the Pillar of the cloud again. Thus God was and is when he please, contained and subscribed to a particular place, even in the Pillar of a cloud upon the Mount of *Sina*, and God was no where

where else in his person at that time but there. This God was *Moses* and the true Prophets God, and this is *Reeve* and *Mugletons* God.

### CHAP. XIII.

9. **T**Hat made man in his own Image and likeness in respect of his body as well as his soul, this was the God that the righteous Fathers of old did serve and believe in, as I have shewed before; neither is there titles of honour attributed but to a person; and though we do know, and believe the everlasting God, who made man in his own Image and likeness to be a spiritual body or person; yet this spiritual body its clearer than Christal, brighter than the Sun, swifter than thought when he please, yet a body. This *Penns* imagination cannot comprehend; this is that God of *Jeshurun* that rideth upon the heavens, and in his excellency on the sky, and sitteth upon the circle of the Earth; he being a spiritual body, he rideth upon the wings of the wind, in that he hath made the clouds for the pavement of his feet; and he hath commanded the winds to drive the clouds which way he please, even as a King doth his Charet upon earth. He maketh the Clouds to descend from Heaven to Earth with his person in it, when he please; and he commandeth the cloud to ascend from earth to heaven again when he please.

And when he please he rideth in a Cloud about the Circle of the Firmament of Heaven, and overlooketh the Circle of the Earth, yet his bulk and bigness but the dimation of a middle statured man, yet his body being of that clearness, and brightness, and swiftnes, the Clouds can carry a spiritual body with ease, and can ascend and descend, as we read that God did ascend and descend in the Pillar of the Cloud when he spake to *Moses* and *Aaron* in Mount *Sina*; likewise we read that God set a Ladder on the Earth, which the top reached up to Heaven: This Ladder was for the Angels, being spiritual bodies, to descend and ascend, and this Ladder was made of the Clouds; and the steps of the Ladder that reached from Earth to Heaven, were but three steps, to signifie the three Commissions, or three Records,

## C H A P. I.

*Or three Records upon Earth, to wit, the Water, Blood and Spirit; Answerable to those three Records in Heaven of Father, Word and Spirit: And as this Ladder had but three steps from Heaven to Earth, to signifie, that God would descend from Heaven but three times to speak unto men to the hearing of the eare, to give them Commission here on Earth, that they might all three Agree in one to bear Record to those three in Heaven, of Father, Word and Spirit, to be but one Personal God, in the Forme and Likeness of Mans bodily shape.*

**S**O that God hath made the Clouds as a Ladder with three steps for the Angels and himself, to descend and ascend when he pleased:-- and whereas it is said, that *Jacob* saw in his Vision the Angels come down the Ladder first, it was to signifie that the dispensation of Angels should be Acted first upon this earth by *Moses* and the Prophets: and whereas it is said, That God was upon the top of the Ladder that reached to Heaven:-- and after the Angels were passed by, then God that sate at the top of the Ladder, he came down and wrestled with *Jacob*, to signifie, that he would descend from Heaven into the Womb of a Virgin, and become very man, and would suffer death, and shed his most precious blood for the redemption of the seed of *Abraham* and *Isaac* his Fathers:-- and that his Apostles should bear witness that he shed his most precious blood:-- And for this Record of theirs, their bloods should be shed also, which came to pass: and this was the Record of blood here upon earth, Answerable to the Record of the Word in Heaven; and this was the second step and dispensation from Heaven Acted upon this earth by Christ and his Apostles:-- and the third and lowest step of this Ladder is the dispensation or commission of the Spirit now in this last Age, when God spake unto *John Reeve*, and gave *Lodowick Muggleton* to be his mouth: This Commission of the Spirie hath bore witness here on Earth to that one God in heaven, called Father, Word

and Spirit, to be in the forme of mans bodily shape and likeness; and that he made Man in his own Image and likeness, without any mental Reservation; and this Record of the Spirit, it hath been in being upon this earth above 20 years; and as those that were spirituallized in the other two Commissions, as *Moses, Elijah* and *Christ*, that ascended up to Heaven in a cloud, to signifie, that all the true seed in their Commissions in the Resurrection shall ascend up to Heaven in clouds also:-- and so shall we the Witnesses of the Spirit, and all true believers of this third and last Record of the Spirit in the Resurrection rise spiritual bodies, and shall be caught up with clouds to meet the Lord in the Air; this is the true Interpretation of *Jacobs* Vision.

Further, I say, it is clear by Scripture, that spiritual bodies doth descend from Heaven in Clouds, and ascend to Heaven in Clouds, as may be seen *Mat. 17. 3. And behold, there appeared unto them Moses and Elias talking with him: This Moses and Elias came down from heaven in a cloud upon that high mountain, as may be seen from ver. 5. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased, hear ye him.* It is clear, that this bright cloud brought *Moses* and *Elias* from heaven upon that Mountain;-- and they ascended up to heaven again in that bright cloud: so in *Acts 1. 9. While they beheld, he was taken up, and a cloud received him out of their sight, and carried him up to Heaven, as may be seen, ver. 10. so that spiritual bodies may ascend up to heaven in clouds as charrets, even as natural bodies are carried up and down in charrets here upon this earth.*

And this is to be minded by the Reader, that there never went any souls or spirits to heaven in a cloud without bodies:-- for if the spirit ascended in a cloud, the body ascended in a cloud also:-- they came both together, and go both together, and are never separated the one from the other;-- Furthermore, God hath made several sorts of clouds;-- some bright and white clouds, and some black

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black clouds and clouds of fire:-- and all these several sorts of clouds are Gods charrets for spiritual bodies to ride in, or to descend or ascend, as may be seen, *1 Kings 1. 11* Concerning *Elijah* and *Elisha*, *And it came to pass, as they still went on and talked, that behold there appeared a Charet of Fire, and Horses of Fire, and parted them both asunder.*-- Here the Reader may see, that God hath in heaven Charrets of Fire, and Horses of Fire:-- and he hath commanded the strong whirlwind to do his work, to bear up the fiery horses and fiery charrets, with the body and soul of *Elijah* in it to heaven:-- These things will seem to Antichristian-spirited Quakers, who hath no faith in the Scriptures but as idle tales:-- yet it is the real truth and Power of God to those that have faith to believe the Scriptures, and doth understand the Power of God to them, it will be peace and satisfaction of mind:-- for these things are possible with God; and it is possible for the seed of Faith to believe, but it is impossible for the Seed of the Serpent, such as *Penn* the Quaker is; to comprehend or understand by his Reason, Gods Forme, Nature, nor handy Works not here on earth, much less his handy Works in Heaven.

In the next place I shall give the Reader to understand in a measure, how far a man may make graven Images, and how far not;-- and why God was so angry with the people of *Israel* for making graven Images, and punishing them for it:-- We read in the second Commandment *Moses* gave to *Israel*, the words are these, *Thou shalt have no other Gods but me, or before me: Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God, &c.*

Observe Reader and minde: First, that there is things in heaven above, as God himself, and Angels, and all other creatures in a glorious celestial state; likewise, there is things here on earth, as man, beasts and other creatures; and there is things in the a-



ters under the Earth, as Fish and Fowl; Now observe, we finde in Scripture, that it was lawful to make graven Images of things in heaven above, as Angels and Cherubins, as *Solomon* did, yet God did not blame him for it, but rather commended him: likewise we see that cunning Workmen doth paint and carve out Images here upon earth; the Images and Pictures of Kings and other great men, and all sorts of beasts upon the earth, they are carved and painted out by skilful Workmen; also the skilful Workman with his Tools and Implements doth carve and paint out all kinde of Fish and Fowl that are in the Waters under the Earth, yet God doth not blame men for it, nor charge them with doing that which is unlawful.

## CHAP. II.

So that a man may make the Image of God in heaven above, in wood or stone, as well as they do make the Image of Angels, and the Image and Picture of Christ, and yet be blameless; but here lieth the unlawfulness of making graven Images, in setting this graven Image apart for his God, to worship it; so that a man worships a God of his own making, which can neither speak, hear, see, walk nor stir from the place he is set, except he that made this God, take it and remove it to yonder place; for here lieth the wicked blindness of mans understanding, he being made a living man himself, by a living God in heaven, -- he ought to worship this living God that made man in his own Image and likeness, a living man to worship a living God: but because Men cannot see that living God that made him, therefore he will go make himself a dead God of wood and stone, and guild it over with Gold, and set it in such a place that he may see his God he hath made, and worship it. -- Now this worshipping of graven Images that hath not life in them, is that which God condemns and will punish: As for example, when Christ was upon earth a living man, it was lawful to fall down and worship him, as several did that saw him: but if you shall draw out his Image and likeness in wood, stone, Gold or Silver, and bow down and worship this Image,

Image, though it may be very like him : yet you worship an Idol ; as for example, we see the Picture and Image of the King in many signes ; and the Picture and Image is very like him ; but if any man shall bow down and worship this Image or Picture of the King as he doth to the Kings Person that is alive, it is great Idolatry.

But for a man to make this Supplication and Petition to a live King, is no idolatry, but allowable of God, therefore the Jews were condemned by the Prophet *Isaiah*, and by the Prophet *Elijah*, for bowing their knees to *Baal*, why, because the Image of *Baal* had no life in him : neither could he see, hear, smell, taste, speak nor stir from the place where they set him :-- This was horrible idolatry, for which Gods Anger was kindled against them : but to bow the knee to a King that is a live, or any other man in Authority, and to do obeisance to them is no idolatry, but commended and commanded of God, for the inferiour person to do reverence to the Superiour person : and it was a practice of the Fathers of old to bow themselves to them that were above them, as *Abraham* the father of the Faithful, when he saw three Angels in the Forms of men, he bowed himself toward the ground : and the two Angels that came to *Lot*, when he saw them he rose up to meet them, and he bowed himself with his face toward the ground : likewise *Jacob* when he met his brother *Esau* bowed himself before him with his face toward the ground : likewise *Josephs* brethren, when they came to *Egypt* to buy corn, they bowed down themselves unto *Joseph* with their faces to the earth several times in obeisance to *Joseph*.

Besides, it was always the custom of the righteous as well as the wicked, to bow themselves, and to shew obeisance and reverence to great men in power that is alive, and it is justifiable in the sight of God and man : but if any man shall offer up sacrifice, or make any Prayer or Petition, or bow themselves, and yield obedience and reverence to the golden Image, or any other

Picture or Image that hath no life in it, that can neither hear, see nor speak, as the Priests of *Baal* did to the Image *Baal*, and as the *Israelites* did to worship the golden calf: and as the Heathen all the world over did worship Images, as *David* saith, the Heathen worship Images, that see not, they hear not, neither can they speak through the throat; so that it is not unlawful for Workmen to make the Image and likeness of man, which is the Image of God, nor to make the Image and likeness of Christ, nor the Image of the King or any other man; or the Image and likeness of all kind of beasts, fowls and fishes, as is commonly in figures to distinguish one from the other, as some haue the Image of a King, some the Image of a Lion, and others the Image of a Lamb, therefore called, *The Sign of the Holy Lamb*.

These Images are all lawful for Workmen to make; but for a man to worship this Image he hath made, though it be the Image of the King himself, nay, though it be the Image of God the King of Heaven, whose Image may be made as the Image of Christ is made, the only wise God in the state of mortality, as he was upon the earth, and now he is in glory, he retaineth the same Image, forme and likeness as he did when he was upon earth; so that the skilful Workman may make the Image and likeness of God as he doth another man, yet no man ought to worship this image and likeness of God, though set up by Authority; and whoever doth worship this Image made by man, they do worship an idol, and are liable to those plagues God hath threatened to those that worship idols; and this was the great sin the children of *Israel* committed, which was the cause of Gods Anger, which caused him to remove them out of that Land which he gave them; so that a man may worship the living God, who is in the forme and likeness of man, but not his Image, that hath no life, which is made by man. Secondly, a man may bow himself with his face to the ground to an Angel, as *Abraham* and *Lot* did, but not to the Image of an Angel. Thirdly, a man may bow his face to the ground to a King, as *Josephs* brethren did to him, but not to the

the Image of the King: This is the true meaning and minde of God in that second Commandment, *Thou shalt not make to thy self any graven Image, nor the likeness of any thing in Heaven above, nor in the Earth beneath, nor in the waters under the Earth; Thou shalt not bow down thy self to them, nor serve them.* And to conclude this point, we see that God doth not forbid the making of graven Images, and likenesses of things in heaven above, nor in the Earth beneath, nor in the waters under the earth; but he doth forbid all men not to worship nor bow down themselves, nor leave those images and likenesses of things in heaven above, nay, though it be the image and likeness of God himself, so that no image whatsoever is made by man, man ought not to worship it; and whoever doth bow himself to any image whatsoever, though dedicated to an holy use, he is an idolater, and guilty of the breach of the second Commandment, and so liable to that punishment the living God who is in the forme of Man in heaven hath threatned to those that worship idols.

In page 8. Penn brings that place in *John* to prove God to be a spirit without a body, where Christ said to the woman of Samaria, *God is a spirit, and they that worship him, must worship him in spirit and in truth;* saith Penn to this, but the only wise and invisible God is that infinite Spirit, therefore not confined to any bodily shape.

*Answer 1.* That a spirit hath no being at all without a bodily shape, let it be infinite or finite; and except a spirit be confined to a bodily shape, it is nothing at all; for a spirit can have no existence, nor being no where, nor in no where without a body; neither can there be any body that hath life in it without a spirit, for spirit and life cannot be separated from its body, for if the body be alive the spirit is alive: and if the spirit and life be dead the body is dead also, so that there no spirit neither finite nor infinite can be without a body, neither in God, Angels nor men, nor no other living creature, neither in heaven above, nor in the

earth beneath. Secondly, a man may as well worship God in spirit and truth without a body, as for God to be a spirit without a body; for God doth expect worship and obedience from bodies, and not from spirits without bodies; but if God himself hath no body of his own, as *Penn* saith, how shall his creature which he hath made worship such a God. a spirit that cannot be confined to no bodily shape, neither in Heaven nor in earth. Thirdly, if *Penn* could but let me see some of the *Quakers* spirits when they go out of their bodies, as they say; how they do worship God in spirit and truth without bodies, then I might see Gods Spirit without a body also: but it is to be doubted, that they do not know one anothers spirits themselves, having no bodies, as they did when their spirits were confined to these bodies of flesh, blood and bone; in my thoughts, their bodies did become their spirits when they had bodies very well, for I have seen several of their spirits when they had bodies, but now they are gone out of the body there is none knows one *Quakers* spirit from another, nor which was which, for want of bodies; nay, their spirits cannot be found by God himself, for he never saw any spirit whatsoever without a body; and this I know, that no spirit without a body shall ever stand before the Lord, nor come in his Presence; neither did Christ intend to make the woman believe, that God was a spirit without a body; neither did he expect her to worship God in spirit and truth without a body, for the one is as possible as the other.

### CHAP. III.

**F**OR though Christ said, *That God is a Spirit, and those that worship him, must worship him in spirit and in truth:* he knowing that God is a spiritual body, therefore said to be a Spirit; and that man is a natural body, therefore he must worship this God that hath a spiritual body, in spirit and in truth of heart that is in mans natural body; for he that worships God that hath a spiritual body of his own, doth worship God in spirit and in truth; and

and no man can worship God in spirit and in truth of heart without a body; so that if God were a spirit without a body, a man may as well be a spirit without a body, and may worship such a God in spirit and truth without a body, which is ridiculous and inconsistent with Reason; but she understood that God was a spiritual body in heaven, and that his body and spirit was one personal God, and that her own body and spirit was natural; yet she knew, that this natural spirit and life in her natural body, ought to worship God, her Creator and Redeemer in spirit and in truth of heart, with all her soul, and with all her strength. And those that do so doth worship God in spirit and in truth, so that if natural bodies and natural spirits can worship God in spirit and in truth, it will follow that God is a spiritual person also. More might be said in this, but I shall pass it by.

Likewise Penn quotes, *Rom. 8.3: For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.*

Penns Reply to this: He grants that Christ took upon him, nor only the shape of a man, but the flesh and blood of a Virgin, and saith the Question will then be this, *Whether Christ had this shape before he took it: And in page 9. Penn saith, God is not in the likeness of sinful flesh, nor made in the likeness of man: And in page 10. Penn saith, To conclude, if he will interpret Gods Hands, Armes and Span, to signifie his Power, as is most true, saith he: Then, saith Penn, I will also explain Gods Image to be Holiness, which, saith he, is also true.*

*Answer.* Here Penn grants, that God sent his own Son in the likeness of sinful flesh; -- Observe, if Christ were Gods own Son then he was the express Image of his Fathers Person, he being the only begotten Son of God; and if the Son were in the forme of man, then he that begot him must needs be in the forme and



shape of man also:-- for a spirit without a body could never beget a son with a body like man, for every thing begets its like; so that if God begot a Son in his own likeness, and that in the shape of Man, as the Scripture saith, then it will follow, that God the Father of Christ was in the forme and shape of Man before he begot him: neither can *Pauls* words be true, except God hath a body, forme and shape of his own, because he hath begot a Son in the Womb of a Virgin, in the forme of man, nay, very man. And this Man Christ Jesus is said to be the express Image and brightness of Gods Person: so that *Paul* did conclude, that Gods Person was in the forme of mans bodily shape, as is most true. Is it not gross ignorance for a man to say, That God was in no form nor shape when he made Man in his own Image and likeness, seeing he hath begot a Son since, that which is the express Image and brightness of Gods Person; and what testimony can be more sure, to prove that God was in the forme of Man, in respect of bodily shape, from Eternity: but because Jesus Christ his only begotten Son, was in the forme and shape of man when he was upon earth, and when he was in the likeness of sinful flesh, he was at that same time the express Image, and brightness of Gods Person, and he doth retain that body, forme and shape still in heaven: so that the visible Body of Christ is sufficient to prove, that God had a Body like man when he made Man in his own Image and likeness in respect of his bodily shape: Let the Reader consider, did ever *Moses*, the Prophets, Apostles or Christ himself, pray to a spirit without a body: Did Christ say, *Father, if it be possible let this Cup pass from me, Not my Will but thy Will be done*. Did he pray these words to an infinite spirit without any body, that can neither hear, see nor be confined to no particular place, what need soever his Son had of his help. All this will not convince the spirits of these blinde *Quakers* that carrieth their God within them, who are hardened in their hearts, as *Pharaoh* was, for eternal damnation.

Secondly, *Penn* doth confess, that this Son of God took upon him

him the forme of a servant, and was made in the likeness of man. Thirdly, *Penn* doth confesse that Christ took upon him not only the shape of a man, but the flesh and blood of a Virgin, and saith the Question will then be this;-- Whether Christ had that shape before he took it.

*Answer*: That the Spirit of Christ, and the Spirit of God is all one and the same spirit, this the *Quakers* doth acknowledge, and think none that doth own the Scriptures doth deny :- And if it be granted, that the Spirit of Christ and the Spirit of God are but one spirit, as is most true : then this will be the result, that when Christ took upon him the forme of a servant and was made in the likeness of man : God also took upon him the forme of a servant, and was made in the likeness of man also. Secondly, Christs spirit and Gods spirit being but one spirit, then when Christ took not only the shape of a man, but the flesh and blood of a Virgin also ; for God and Christ were always together, and never were divided nor separated one from the other in themselves, though it seemeth otherwise to us.

And to Answer your Question, whether Christ had the shape of a man before he took it of the Virgin ; To this I say, he had the shape of a man from Eternity : and this Christ was he that said, *Let us make man in our own Image and likeness*. This he spake in relation to a twofold condition, that is, he was now when he made man in the Creation, in a ipiritual, heavenly and glorious estate and condition in the Throne of the Father and Creator, the Almighty God, the great Jehovah :- but I will become a childe in the womb of a Virgin, and will take upon me the same seed of *Adam*, when I created him, even the seed of faith, which I sowed in his heart in the day when I created him, even my own seed of faith, and I will become in the condition of a servant, and will be found in the shape of man, and be as a servant to my own creatures, though I made them all, and am Lord of them all, yet I will be as a servant to all ; so that Christ had the shape of man before

he took upon him the forme of a servant, and the flesh and blood of a Virgin :- but flesh, blood and bone he had not, before he took upon him the seed of *Abraham*, for flesh, blood and bone is proper only to natural bodies, and not to spiritual bodies.

So that God hath been in two states and conditions, but his forme and shape hath been all one, even the forme, Image and likeness of man: so that it may be clear to those that hath the true light of faith in them, that Christ was in the forme and shape of mans Body, before he took the flesh and blood of a Virgin

Thirdly, *page 9. Penn* saith, God is not in the likeness of sinful flesh, nor made in the likeness of men: Observe, a little before he did own, that Christ the only begotten Son of God was found in the shape of man, and that he took upon him the flesh and blood of a Virgin, and took upon him the forme of a servant, and that God sent his Son in the likeness of sinful flesh, and that Gods Son was made of no reputation. Fourthly, *page 10. Penn* saith, To conclude, if he will interpret Gods Hands, Armes and Span, to signifie his Power, as is most true: then saith *Penn*, will I also explain Gods Image to be holiness, which, saith he, is also true.

*Answer.* I do acknowledge that Gods Hands, Armes and Span doth signifie his Power, as is most true: but this I say, there can be no Power without a spirit of Wisdom and Understanding, and there can be no spirit of Wisdom and Understanding without a body, that hath Hands and Armes, that can span out the heavens by his Wisdom, and lay the foundation of the earth with his understanding, this wisdom and understanding it comes from a body that hath Hands and Armes; As for example, a wise Builder, he layeth the Foundation of a Tower very strong, he spanneth and squar eth out the length and the breadth of it by his wisdom and understanding, and this he doth from a body: for it is impossible for any Power whatsoever to have any being at all without a body,

body : nor for any wisdom, understanding or sense, of seeing, hearing, tasting, smelling or spanning, to have any being at all without a body, as it is for a spirit to build a Tower, City or House without a body;

Fifthly, you say you will explain Gods Image to be holiness without a body : but you are not so good as your word, you do not explain it at all ; but you say, if *Muggleton* will have it, that because God made man after his own Image, and that a man hath head, eyes, nose, ears, hands. therefore God hath such &c, therefore *Penn* will explain Gods Image to be holiness without a body, and this is all the proof he gives.

### CHAP. III.

*Answer.* You know that *Muggleton* doth affirm, that God hath a head, ears and hands as a man hath ; but it seems *Penns* God hath no head, no eyes to see, nor ears to hear, nor hands to handle ; This as true a word as ever *Penn* spake in his life ; his God is a headless God, without eyes, ears, nose or hands ; he is stark blind, having no eyes to see, and so thick of hearing having no ears to hear ; nor smell, because he hath no Nose : therefore let *Penn* cry ever so loud, he cannot hear him, for his God is holiness without a body, which is nothing at all, - but the true God that made man in his own Image and likeness hath a body of his own, and hath a head as a man hath to understand, eyes to see, ears to hear, a nose to smell, and hands to handle, therefore he is called a holy God, a righteous and just God, a merciful God, for if he had no body he could have no holiness, nor give any righteous Judgement, nor shew no mercy at all to sinners ; if God had no body, he could not have written that righteous Law in every mans heart, to accuse him when he doth evil, and to excuse him when he doth well : besides, it is a common custom with people to say, such a man is a good man, a holy, just and righteous man ; Now is it not the body of man that doth act holy, just and right-

reous actions between man and man, and such are called good-spirited men, and righteous before the Lord, as *Noah* was found righteous before the Lord, and *Lot* is called righteous *Lot*, because he entertained the two Angels, so that there can be no holiness towards God, but in the body of man, which is our most holy faith; so that there can be no holy faith to believe in God but in the body of man; neither can God be a holy God except he hath a body, so that holiness without a body is not the true God: but a God of mans imagination, a meer nothing at all. This is *Penn* the Quakers God.

In the next place, I shall prove by Scripture, that *Iesus Christ* was that God that created the World in the beginning, and that made man in his own Image and likeness. - the first Scripture to prove Christ to be God and man, is *Isa. 9. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be pon his shoulder, and his Name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* This was a Prophecy, that God would become flesh, and become a little Childe, even the Child *Iesus*, the mighty God, the everlasting Father, the Prince of Peace; so likewise in *Isa. 7. 14. Behold, a Virgin shall conceive and bear a Son, and shall call his Name Emanuel, which is by interpretation, God with us.* Here it is clear, that the Prophet *Isaiah* did prophecy, that God would descend from Heaven into the Womb of a Virgin, and take upon him the seed of *Abraham*, and not the nature of Angels; for seed and Nature is all one thing, but he took upon him the seed of *David*, in as much as the Virgin was of *David*s lineage, and God that was *David*s Lord did become *David*s son, in that he become a little Child in the Womb of a Virgin of *David*s seed; this was that Childe *Iesus*, the mighty God, the everlasting Father: This is the Mystery of all Mysteries: God manifest in the flesh of that Childe *Iesus*.

Thirdly, in *Mat. 1. 23. Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emanuel, which being interpreted*

interpreted, is God with us; so Luke. 1. 35. And the Angel Answered and said unto her, the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

Reader, observe here the Prophecy of *Isaiah* was fulfilled, that God should descend from Heaven into the Womb of a Virgin, and become a Son of *David*, and Son of God, and very God, even the Child *Iesus*, the mighty God and everlasting Father, Prince of Peace; he is called a Son, because he was born of a Virgin; Now minde, who it was that begot this Child *Iesus* in the Womb of a Virgin; it was the Holy Ghost and the Power of the most High, was the holy God himself; and he descended from Heaven into the Womb of the Virgin, and transmuted his spiritual body into a pure natural body, and so became a Man-child, a Son, a Saviour; the plain meaning is this, that God the Father and Creator of all things begot himself into a Son in the Womb of a Virgin, and so changed all his Titles as he was God the Creator, to the Titles of Sonship as he was God the Redeemer: so that when *Iesus Christ* was upon earth, then was *Emanuel*, which being interpreted, is God with us, so that whoever doth truly believe and understand that *Iesus Christ* was both Father, Son and holy Spirit, may say, that God is with us; and to satisfy the Reader, why *Christ* is called the Son of *David*, it is this, he is the Son of *David* by the Mothers-side, and by the Fathers-side the Son of God, because the Virgin, in whose Womb he conceived himself, taking her seed upon him, she being of *David*s seed and tribe; and *David* being of *Abraham*s seed; and he taking this seed upon him in the Womb of a Virgin, he became very man: so that by the Mothers-side he was *David*s Son and very man, but by the Fathers-side he was very God, and in this sense *Christ* was very God and very man, and he that was *David*s Lord and Creator of Heaven and Earth, is now become *David*s son, and in this sense *Christ* is called the Son of *David*. If any man hath ears to hear, let him hear and understand this great Mystery of God manifest in



the flesh, and it will be for his good.

Fourthly, this will appear to be truth, *John 1. 1. In the Beginning was the Word, and the Word was with God, and the Word was God. ver. 2. The same was in the Beginning with God, ver. 3. All things were made by him, and without him was not any thing made that was made, ver. 4. In him was life, and the life was the light of men, ver. 6. There was a man sent of God whose name was John, ver. 7. The same came for a witnesse, to bear witnesse of the light, that all men through him might be saved, ver. 8. He was not that light, but was sent to bear witnesse of that light, ver. 9. That was the true light which enlighteneth every man coming into the world, and the world was made by him, and the world knew him not, ver. 14. And the Word was made flesh, and dwelt amongst men.*

These Scriptures are remarkable, to prove that Christ was the eternal God, and that it was he that created the World in the beginning, and that made Man in his own Image and likeness; for he was in the beginning the Word, and the Word was with God, and the Word was God, and all things were made by him, that is, by Christ, and without him was nothing made that was made, so that Christ by the Power of his Word in the beginning made all things that are made, so that Christ was in the forme, shape and likeness of mans bodily shape before he made all things, else he would never have taken that forme and shape of man, had he not had that before he took it, likewise we see by this Scripture that in the beginning that this Christ was God-the Father, and Creator of all things; and that it was this Iesus Christ that created man in his own Image, for this Christ was in the Beginning the Word, and the Word was with God, and the Word was God, and there was nothing made that was made but what this Word did make, and this Word made man in his own image and likeness, so that it may be clear by these scriptures, that Christ was and is that God that created man in his own image and likeness, and that Christ the only God had that image and likeness before it came

came into his heart to create this world, or man in his own Image; but this twofold condition in God, transmuting his spiritual body into a pure natural body, it hath confounded the wisdom of Reason, the fallen Angels nature in all men in the world.

Likewise in Christ was life eternal, and his life was the light of men, and *John Baptist* was sent to bear witness of the light, that all men through him might believe.-- Now *John* pressed no man to believe in any other God, but this *Iesus Christ* that was the true light that enlightheth every man that cometh into the world. Now who can enlighten all men that cometh into the world, but he that is the only God; and this God was in the world, and the world knew him not; and the world was made by him. Now who could make the world but God, therefore Christ must needs be God as well as man; he that made the world, and was in the world, and the world knew him not; so that the world could not know Christ to be God and man, but some few he chose out of the world did know that Christ was God and man, and that he only had the words of eternal life: and further, they did know that this Christ was that Word that was made flesh, and dwelt among them, and they saw his glory but as the glory of the only begotten of the Father, full of grace and truth. Thus the Reader may see, that doth understand Prophecy, Revelation and Interpretation of Scripture, that Christ is both God and man in one single person, forme and likeness of man.

#### CHAP. IV.

I shall give the Reader some further proof, that Christ is God as well as man: so *Col. 2. 9.* the Apostle speaking of Christ saith, *For in him dwelleth all the fulness of the Godhead bodily*; what fuller expression can be uttered to prove Christ to be God; for if all the fulness of the Godhead dwelleth bodily in that Person of Christ, how then can there be any other God, either in person or spirit, but what is in Christ's body, for all the fulness of the God-

read is confined within that body of Christ: so that God is not such a great bulk to fill heaven and earth, as *Penn* the Quakers imaginary God is, that the Heaven of Heavens cannot contain him; yet we see, that the Apostle *Paul* did believe, that Christ a middle statured man did contain all the fulness of the Godhead bodily in him; and this is *Reeve* and *Muggletons* faith also: but *Penn* doth abhor such a God as is no bigger then a middle statured man should create the heavens and the earth, and make man in his own image, he doth abhor and despise such a God that is no bigger then a man, as I can prove from his own hand-writing; but let that pass.

These Scriptures aforementioned have interpreted, to shew that Christ was God when he was upon earth, when he was in the condition of a son or a servant more like then a God, for Eternity was then become time, and so was exposed to sufferings, even to death it self; but now he is risen again from the dead, and ascended up on high, and hath given gifts unto men, and is entred into the same glory which he had before the world was, and is sate down on the right hand of the Majesty on high, so that time is become Eternity again, so that Christ is now become the eternal God in glory again, as may be seen *Rev. 1. 18. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty.* This Alpha and Omega is Christ the Almighty God that is now in the Throne of his glory, as may be seen *ver. 11. I am Alpha and Omega the first and the last, ver. 13. And in the midst of the seven golden Candlesticks, one like unto the son of man, clothed with a garment down to his foot, ver. 14. His Head and his Hairs were white like woolly as white as snow, and his eyes were as a flame of fire, ver. 15. and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters, ver. 16. And out of his mouth went a sharp two-edged sword, and his Countenance was as the Sun shineth in its strength, ver. 17. Saying unto me, fear not, I am the first and the last, ver. 18. I am he that liveth and was dead, and behold, I am alive*

alive for evermore. *Amen*, and have the Keyes of Hell and of death.

These Sayings of *John* doth clearly prove, that Christ is God Almighty, now upon the Throne of glory, where he was before, and that Christ is that *Alpha* and *Omega*, the beginning and the ending, which is, and which was, and which is to come the Almighty: the meaning is, that Christ is now upon the Throne of glory, therefore said, which is and which was, that is, Christ was Almighty God, the *Alpha* and *Omega* in the beginning of this world and from eternity: And which is to come, that is, Christ the eternal God, the *Alpha* and *Omega*, shall come again in the clouds of Heaven with his Army of mighty Angels to put an end to this wicked world, and to raise the dead, and to give Judgment upon the wicked and unbelieving, that despise a Personal God, that would not have him to rule over them, because he had a body and shape like man, as wicked *Penn* the *Quaker* hath, and he is to come to reward the righteous who did believe him to be their God, their King, their Redeemer; and that he is able to raise the dead, and give them everlasting life, according to his Promise, when he was upon earth, which no Antichristian-spirited *Quaker* doth believe.

And this Christ is he which *John* saw like unto the Son of man, in the midst of the seven golden Candlesticks, with a garment down to the foot: the seven golden Candlesticks were the seven Churches of *Asia*, and the Son of man in the midst was Christ, and being clothed with a garment down to the foot, was his state he suffered death in, was now glorified with the same glory which he had before the world was. This was that garment down to the foot: and Christs Head and his Hairs which had not a place to lay it on when he was upon earth is now in glory, white like wooll, as white as snow; and those eyes of his that wept over *Jerusalem*, are now as a flame of fire: and his feet that were wiped with the hair of the Womans head when he was upon

earth, are now in glory, like unto fine brass, as if they burned in a Furnace; And his voice: that was not heard in the streets when he was upon earth, but was as dumb before the shearers, but now in glory his voice is as the sound of many waters; And when he was upon the earth, there proceeded out of his mouth soft, meek and milde words, even to his enemies, even as butter and oyl, as was prophecied of him: but now he is in glory there cometh out of his mouth a sharp two-edged sword: it will prove a sharp two-edged sword indeed to you Antichristian-spirited Quakers, that denieth his Person that suff. red death to have any being, and the countenance of Christ when he was upon earth, which was sad, because of the sufferings he went through, with the temptations and persecutions from devils continually; but now he is in glory, his countenance is as the Sun shineth in his strength: and this Christ that was upon earth is the first and the last, and it is he that liveth and was dead, and behold he is alive for evermore. Amen.

And he by the suffering of death upon the Cross here on earth, in that he quickned again out of death unto life by his own Power, therefore called a Quickning Spirit; he hath got power over death and the grave, in that death could not keep him in the grave, as it doth us, because he was that Quickning Spirit, that quickned in his own body of flesh and bone, and raised it again, he hath gotten the Keys of Hell and of death: he hath gained to himself by his death and rising again a greater power then he had before the world was, in that he hath Power now to keep the seed of the Serpent, such as Penn the Quaker is, in Hell, and under eternal death, as I am sure he wil, for his defying the living God in the forme of mans bodily shape and likeness.

Thus I have proved by Scripture, that God was in the forme of man from Eternity, in opposition to Penn the Quaker, that saith in his Pamphlet, that God is not in the shape of man, neither is man bodily shape the image of God, and saith, God is an infinite



finite spirit without any body at all: Also I have proved that Christ Iesus was both God and man when he was upon the earth: and that he is God Almighty, the everlasting God now in glory; I have been larger upon this point then I thought, but this being the most needful point of all for man to know, it being life eternal to know the true God, and not to know the true God is death eternal; and as I have proved by Scripture, that God was in the image and likeness of man before the world was, therefore God said, *Let us make man in our own image and likeness*; the Scriptures are more full to prove this point then any one thing, therefore I shall only name some places of Scripture, that doth say, *Man is the Image of God*, and to conclude this point.

*Gen. 1. 26.* And God said, *Let us make man in our image and likeness*; and *ver. 27.* so God created man in his own image, in the image of God created he him, male and female created he them; - so *Gen. 9. 6.* Who so sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man; so *1 Cor. 11. 7.* For a man ought not to cover his head, forasmuch as he is the image and glory of God; so *1 Cor. 15. 49.* And as we have born the image of the earthy, we shall also bear the image of the heavenly; and *ver. 47* the first man is of the earth earthy, the second man is the Lord from Heaven, so *2 Cor. 4. 4.* lest the light of the glorious Gospel of Christ who is the image of God should shine into them: so *Col. 3. 10.* And have put on the new man which is renewed in knowledge, after the image of him that created him; so *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his Person.

These places all prove that man is the image of God, in respect of his bodily shape, without any Allegorical or mystical meaning; and so much in Answer to this point which *Penn* calls Old Heresie; but I say it is an old standing truth ever since God made *Adam* in his own image and likeness in the beginning, as will appear in the foregoing discourse to those that have any true light in them.



## CHAP. V.

*The second Point is, That God did not create the Heavens and the Earth out of nothing, but the substance of Earth and Matter was from Eternity.*

This Penn saith is inconsistent with Scripture, he will prove; I desire the Reader to mind how weakly and poorly he doth prove what he saith, and what silly ignorant Arguments he a leageth against Earth and Matter being eternal; his proof he gives against it is not worth the trouble to Answer; I am ashamed, that you being a learned man, should set Pen to paper and write no better; *Reply.* To satisfy the people I do abhor to answer it, but that the Quakers will boast and say, that Muggleton was not able to Answer Penn's book, it was so deep a learned Piece, written by learned Penn the Quaker; upon this Account I must say something to it.

I shall set down all his proofs of Scripture, and the chief Arguments he brings that is of any concernment, to prove that this opinion of Earth and Matter, how it should be inconsistent with Scripture to be eternal.

Penns first proof of Scripture is Gen 1. 2. *In the beginning God created the Heavens and the Earth, and the Earth was without forme and void.* Penns Argument to this, page 12. saith he, If they were created before they were formed, as saith the place, then Creation and formation are not one and the same thing, and saith he; either the Authority of Scriptures must be denied, or else Creation is first a bringing forth of the Chaos or rude substance. Secondly, Penn page 14. quotes Isaiah 48. 22, 23. *Hearken unto me, O Jacob and Israel, I am he. I am the first, and also am the last, my Hand also has laid the Foundation of the Earth:* Penns Argument upon these words, saith he, *Wherefore thus I argue, If God was before so much as the foundation of the*

the Earth was laid, then was neither the Earth nor Foundation of it from Eternity with God;— but the text affirms, that God was first or before the very foundation was ever laid.

Thirdly, *Penn* quotes *John 1. 13.* And the Word was God, all things were made by him's *Penns* Argument to this, saith he, If all things were made by him then, both Heaven and Earth. because they are part of all things were made by him;— but the place saith, all things or whatever has being were made by him, therefore all co-eternal of Earth or Heaven with the Everlasting God is excluded and refused.

Fourthly, *Penns* Argument to conclude this Head; For by him are all things created, and he is before all things, and by him all things consist, *Col. 1. 16, 17.* And thou, Lord, in the beginning hast laid the foundation of the earth; and the Heavens are the works of thy hands, *Heb. 1. 10.* And in page 14. *Penna* saith, Nor can their idle shift any way secure them from the dint of those Scriptures, nor the Arguments built upon them, viz making is fashioning; so God made the Heavens and the earth, as a Carpenter makes a Door or a Chest; he fashions it of wood, but he does not make the wood: *Penn* saith, a distinction finer for *Becklam* then men pretending to be in their wits: and saith he, can they think, that it was harder to Almighty God to create out of nothing the more inanimate or lifeless part of Heaven and Earth, then to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are reflectively instigated or acted. These are his own and the most considerable Arguments that *Penn* brings against this point, to shew how inconsistent it is with Scripture, for he never gives any interpretation nor meaning of any Scripture he quotes; The Reader may consider the strength of *Penns* Arguments, and see whether they be satisfactory to the mind of man, that God created this vast Earth and great waters of nothing, if not, then earth and waters must needs be eternal; but those that are satisfied with his Arguments let

them keep to it, I shall not dissuade them from it, only I shall give Answer and prove to the contrary by Scripture, that earth and waters was eternal, as followeth.

*Answer, Gen. 1.1,2.* In the beginning God created the Heaven and the Earth, *ver. 2.* And the earth was without forme and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the Waters. Minde Reader, here it was that I said unto Penn that *Moses* set the cart before the horse, that is, he set that first which should have been last, and the last first, as it was a common thing for Prophets and Christ himself, to things that were Acted last to speak of them first; it is an expression Christ useth often, that the first shall be last and the last first, as may be experienced in that Parable, *Mat. 20. 8.* so when even was come, the Lord of the Vineyard saith unto the Steward, call the Labourers, and give them their hire, beginning from the last unto the first; here we see, he that had wrought but one hour in the day was paid his wages first of all, and he that had wrought twelve houres that was first hired, was paid his wages last of all, and had no more but his penny neither, as in *ver. 16.* this Parable did relate to the Jews that were first hired or chosen of God to work in the Vineyard of Gods Worship, set up by his Steward *Moses*, which people had wrought in the Vineyard of Gods Worship many hundred years, which was twelve hours in the day, and he that wrought but one hour in the day was the Gentiles, and by believing in Christ in the last houre of the day, when Christ was upon earth, they received their penny of Peace, and assurance of everlasting life in themselves, by working one houre in the Vineyard of faith, so that the Jews that had wrought twelve hours in the day under *Moses* Law did murmur, that the Gentiles that wrought but one houre in the day in believing in Christ that was now come, that they should receive the penny of everlasting life first, and so easily, that had done so little work for it, nothing but to believe; I speak this only by the way, to shew that the Scriptures are full of such expressions, that the first shall be last and the last first.

So it was by *Moses*, he spake that first that should have bin spoken last; where he saith, in the beginning God created the Heaven and the Earth; Now, if *Moses* had said, In the beginning the Earth was without forme and void, and darkness was over the face of the deep, and that the Spirit of God moved upon the face of the waters; and that God created out of this dead senseless earth and waters the heaven and the earth, into this excellent order as we see, as was the true meaning of *Moses*, then *Penn* would never have made this Objection; but because *Moses* spake that first which should have bin spoken last, according to the rule of Reason, but not by the rule of faith, which by the rule of Reason is like setting the cart before the horse, as *Moses* doth in several other places as well as this, as I could name, but it would be too tedious; and this manner of sayings, it hath blinded the eyes of the seed of the Serpent, such as *Penn* the Quaker is, that they might not understand the Scriptures, so that this place of Scripture doth no ways prove that God gave a being to those great substances of earth and water.

For the words following doth make it appear, that Earth and Water was eternal in their substance and being, in these words, *And the earth was without forme and void, and darkness was over the face of the deep*: The meaning is, that the earth was covered with water, so that it could not be seen by God himself, therefore said to be void, so that the earth was under the waters eternally, but void of any sight, either to God himself, or Angels, or any other celestial creature in heaven above before this World was made; likewise the substance of earth that lay eternally hid under the waters, was void of any forme or vertue; but when Gods Spirit had moved upon the deep waters, and caused them to be gathered together in one place, and let the dry land appear, and it was so, as may be seen, *ver. 9 Then did God create the Earth*. Munde, God created out of the substance of matter that was eternal; He created light, *ver. 3. And God said, Let there be light, and there was light*. Now this light was made of something, God did not make light

of nothing; he made light of those deep waters that had darkness upon the face of it eternally, until Gods Spirit moved upon the face of the waters, and made light out of that substance of water, that was eternally dark before.

*Ver. 4. God saw the light, that it was good, and God divided the light from the darkness; that is, that part of the dark waters, which he by the word of his Power had made light; he divided or set it apart from the dark waters as a thing finished, ver. 5. And God called that first work which he had finished light day, and that part of the waters that was not yet finished he called night. And the Evening and the Morning were the first day; This was Gods first days work, ver. 6. And God said, let there be a Firmament in the midst of the waters, and let it divide the waters from the waters, ver. 7. And God made the Firmament, and divided the waters which were under the Firmament from the Waters above the Firmament, and it was so.*

Here God created by the Word of his Power the Firmament out of another part of those deep dark waters, whose substance was eternal; ver. 8. And God called the Firmament Heaven, and the Evening and the Morning were the second day: *Minde Reader,* God hath bin two days making the light and the Firmament of Heaven out of the water, or substance of water, before the earth or dry land did appear: so that God did not create the Earth before the Earth did appear, though *Moses* is pleased to set it in the first place; yet the Creation of the Earth was Gods third days work, as may be seen ver. 9. And God said, Let the Waters under the Heaven be gathered unto one place, and let the dry Land appear; and it was so, ver. 10. And God called the dry land Earth, and the gathering together of the Waters called he Seas. And God saw that it was good, ver. 11. And God said, Let the Earth bring forth Grass, the Herb yielding seed, and the fruit tree yeving fruit after his kind, whose seed is in it; and it was so.

## CHAP. V.

**Minde:** here was no mention of any Earth until the third day, neither did God see the Earth that lay eternally hid under the waters until the third day: he had commanded the waters to be gathered unto one place, so that the earth must needs be eternally hid under the waters: likewise, the Grass, Herbs and Fruit trees, that did grow out of the earth, they had the seeds in themselves eternally, God gave no seed to them, as is exprest, *ver. 12.* And the earth brought forth grass and herbs, yielding seed after its kind, and the tree yielding fruit, whose seed was in it self after his kind, and God saw that it was good, and the Evening and the Morning were the third day.

The fourth day, out of the substance of Water that was gathered together unto one place, *ver. 14.* And God said, Let there be lights in the Firmament of Heaven to divide the day from the night, and let them be for times and for seasons, and for days and years, *ver. 16.* And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also, and God saw that it was good, and the Evening and the Morning were the fourth: so by faith we understand that God made the Body of the Sun, and the body of the Moon, and the bodies of the stars, of that substance and matter of water that was upon the face of the deep, and by the Power of his Word, speaking into those bodies of water congealed by his word, gave light into them to shine upon the earth, and to run their course to the work God appointed them to do as long as this world doth last.

**Fifth day,** God made out of the substance of water all manner of Fish, and great Whales, and all manner of Fowle God made of the substance of water: so that whatever God made, he had matter and substance to make it of, and that God did never make any thing whatsoever of nothing, *For of nothing comes nothing.* And the Evening and the Morning was the fifth day.



*Ver. 24.* And God said, Let the earth bring forth the living creatures after his kind, cattel, creeping things, and beasts of the earth after his kind, and it was so; *so ver. 25.* And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind, and God saw that it was good; And in *ver. 26.* And God said, Let us make man in our own image and likeness. Here is Gods six days work. Now, let the Reader minde, that God made all these things spoken of before, out of these two eternal substances of Earth and Water; Likewise, God made out of the substance of Water the Firmament of Heaven, the Sun, Moon and Stars, Fishes, Whales and Fowl that lie in the midst of Heaven were made out of the substance of water. the beasts of the field, cattel of all kinde, and all manner of creeping things upon the earth, and Man himself God made of the dust of this earth, that was an eternal Chaos until God in the beginning created or formed it, as we see: And this take notice, that God made all things of the substance of water first, and God made the beast of the earth, and man of the substance of earth last

Thus I have given the interpretation of Gods six days work, and how that the substance of Earth and Water was eternal, in their being an essence; and how that God out of these two substances of earth and water, did create or made all things whatsoever, all the light of Sun, Moon, Stars, and Firmament of heaven, with all their bodies, and all other creatures whatsoever, that hath the breath of life in them, and that God did not make any thing whatsoever of nothing, as *Penn* doth blasphemously affirm, so that the Reader may see the gross ignorance of that opinion, that God made this vast earth and waters of nothing, and the better understand the Answer to *Penns* Arguments, as followeth.

First, as for that place *Gen. 1.1.2.* In the beginning God created the heaven and the earth, and the earth was without forme and

and void, I have answered before, shewing that Mose. spake that last which should have been first, so that Penns Arguments built upon that Text falls to the ground.

Secondly, Penn quotes *Isa. 48. 2, 12.* *Hearken unto me, O Jacob, and Israel my called. I am he, I am the first and also am the last, my Hand also hath laid the Foundation of the Earth;* Penns Argument upon these words; *Wherefore thus I argue, if God was before so much as the foundation of the Earth was laid, then was neither the Earth nor foundation of it from Eternity without God;* but the Text affirms, *that God was first or before the foundation was ever laid.*

*Answer,* To what purpose is this Scripture alledged, for we do know that God is the first and the last, and that he was in being in Heaven above the Stars, and did create all manner of celestial creatures, spiritual bodies, as Angels, before the foundation of the Earth was laid; Now minde, though God was before the foundation of the earth was laid; he doth not say he was before the substance and matter of earth was; to speak plain, God doth not say he was before the dark senseless Chaos of earth and water; for it is plain, that the earth was without form and void from the sight of God himself, *and darkness was upon the face of the deep,* so that there was deep waters, and earth under the waters in the beginning when God began to create, and when Gods Spirit moved upon the face of the deep waters, there was matter and substance; there was water and darkness for Gods Spirit to work upon before God began to work or create, so that the dark waters must needs be there before; i<sup>e</sup> before God began to create; or before the beginning, then eternal, except God did first span out of his great vast spirit without a body these dark waters, and then he sets himself to work to make light bodies out of those dark waters that came out of his great spirit, so that Gods Spirit without a body must needs be exceeding large, that could cause such vast substances of earth and waters out of his great vast Spirit without a body; I did not think that a spirit without a

body had bin so large, as *Penn* doth blasphemously assert; yet by *Penns* Argument it must be so.

• Again, if God made this vast earth and waters of nothing, would it not have bin easier for God to have made the Firmament, Sun, Moon and Stars, and all Fish, Fowl and beasts of the earth, and every thing that hath the breath of life, and Man himself, of nothing, God might easier have made these excellent creatures of nothing, then for him to make this great vast earth and waters of nothing; I do admire that the imagination of man should conceive such a monstrous God that can make such great substances of earth and water, and the great rocks and mighty stones in the earth of nothing; but *Penns* God is a spirit without a body, that can do all this by his own confession; but my God that hath a body of his own never did any such thing, he always hath matter and power to make his creatures of, methinks, it is a wonderful great Power in God to raise the dead again at the last day, and to reward every man according to his works, as the Scriptures saith, This is a great work for God to do, yet this power is nothing in comparison of such a power that could make this vast earth and waters of nothing, then by the same power he may bring them to nothing again, for as they were made of nothing, so they shall turn to nothing again; if this were so, it would be well for *Penn* and all Reprobates to be turned into nothing, then their condition would be as happy as we that are something, and shall be something again in the Resurrection.

And as for Gods laying the foundation of the earth, we do acknowledge that God did lay the foundation of the earth in the beginning, but the earth was before he laid the foundation, for he could not lay a foundation of earth except he had earth to lay, it doth not say that God laid the foundation of the earth with nothing; but in the beginning, after God had found out this earth that was eternally hid under the deep waters, then God laid the foundation of the earth by the Power of his Word, so surely.

surely congeald and strongly clorn together that it shall never fall, but it shall stand to eternity: yet nevertheless the substance of earth was before God laid the foundation of it; for Man may as well say, that a wise Builder may lay the foundation of a stately Tower, without any matter or substance, no, not so much as earth for his foundation; therefore Christ saith, a wise Builder buildeth his house upon a Rock: now this Rock was before, he did not make this Rock his foundation of nothing, the Rock was before, he made it a foundation to build upon: Likewise, the foolish Builder that built upon the sand, that made the sand his foundation, or laid a foundation of sand to build upon: This foolish Builder did not make the sand, the sand was before: so it was with God, he laid the foundation of the earth in the beginning, but the substance of earth was before he laid the foundation of it, so that the substance and matter of earth was before God laid the foundation of earth, if before then eternal: for the Scriptures doth not say, that God laid the foundation of this earth from eternity, but from the beginning, when God created the Heaven and the earth, then God laid the foundation of the earth as we see: but the substance of the earth was before he laid the foundation of it: so that this Scripture maketh nothing to Penns purpose, but altogether to the contrary.

## CHAP. VI.

Thirdly, Penn quotes John 1.13. *And the Word was God, all things were made by him*: Penns Argument to this, if all things were made by him, then both Heaven and Earth, because they are part of all things: but the Place says, *all things or whatever has being were made by him*: saith Penn, *Therefore all co-eternally of Earth or Heaven, with the everlasting God, is excluded and refused.*

*Answer.* We do acknowledge the Word was God, and all things were made by him; and that he made Heaven and earth, and all things else in the beginning: but what is this to Penns purpose?

This doth not prove that God made the heaven and earth of nothing, neither doth it prove, that all things that God has made to be coeternally with God, neither doth it exclude nor refuse at all, that the substance of Earth and Water was not an eternal Chaos of dead, senseless matter and substance, but altogether to the contrary.

Fourthly, *Penns Argument* to conclude this Head; *For by him were all things created, and he is before all things, and by him all things consist*, Col. 1. 16, 17. *And then, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the Works of thy Hands.*

*Answer*, We do own the words of these Scriptures to be truth, that the Lord in the beginning laid the foundation of the Earth and the Heavens are the works of his hands, as I said before, so I say still, God did not lay the foundation of the earth with nothing he had the substance of earth to lay a foundation before he laid it: neither was the Heavens the works of his hands made of nothing: God had matter and substance to work upon, void Earth and Waters, even as a man hath to lay the foundation of an house, for God cannot work upon nothing no more then man can: and the Scripture doth say, that God laid the foundation of the Earth in the beginning, which is clear, that the substance of Earth and Water was before the beginning of this world, even eternal: but it was in the beginning when God began to create this world, then did he work upon these two dead senseless substances of earth and water, that were eternal in their essence and being, and by his handy work he created the Firmament of Heaven out of that substance of water, as I said before, and when God had discovered to himself the earth or dry land that lay hid under the waters, then he created the earth as we see, and laid the foundation of it in this order as we see, this God did in the beginning, but the substance of earth and water was eternal, as I said before.

Page 14. Penn saith, *Nor can their idle shift any ways secure them from the dint of those Scriptures, nor the Arguments built upon them, viz. making is fashioning, so God made the Heavens and the Earth, as a Carpenter makes a Door or a Chest, he fashions it of wood, but he doth not make the wood; Penn saith, A distinction fitter for Bedlam then men that are in their wits; and saith he, how can they think that it was harder to Almighty God, to create out of nothing the more inanimate and lifeless part of Heavens and Earth, then to compose that variety of excellent creatures; and to infuse that great Spirit and soul by which they are reflectively instructed or acted.*

*Answer,* That the dint of those Scriptures, nor Penns Arguments built upon them, doth no ways touch the foundation, that earth and water was not eternal, but proveth altogether that they were eternal; and all Penns Arguments built upon those Scriptures will prove but an idle shift indeed, to himself and all that believe him; And what doth the word create, making or fashioning signifie, but the making of the fashion of something that had no frame or fashion before; therefore it is said, that the earth was without forme and void, that is, it was void of all form in the beginning, when God began to create, but not void of substance, so God made that which was substance without forme into forme; so God created the earth, that is, he made that formless earth into forme to set forth the glory of his Workmanship, therefore it is said, *Heb. 11. 3. Through faith we understand the Worlds were framed by the Word of God;* here we see, that framing is creating or setting the world into such a frame and order, as we see, but this doth not prove, that God had no matter nor substance to make this excellent frame of earth and heaven, and all creatures therein, but proveth to the contrary.

[And you have made a fit comparison your self, that though a Carpenter doth make a Door or Chest, he fashions it of wood, but he does not make the wood; so it is with God, he hath framed the Heavens and the Earth, and hath fashioned them, and all crea-



tures else, as we see; but the substance of earth and water he made them not, no more then the Carpenter made the wood. so that this distinction that is counted by learned *Penn* more fitter for *Bedlam* then men in their wits, is become the chief distinction to bring down the wisdom of the Serpent which is to high exalted: and that which *Penn* quotes, the wisest speech of all, he hath discovered his great ignorance, and the deepest darkness in his minde of all, in these words, *And, saith he, can they think it was harder to Almighty God to create out of nothing the inanimate and lifeless part of Heaven and Earth, then to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are reflectively instigated or acted.* This is more like *Bedlam* indeed then a man of Learning; I shall deal truly with you, and with the Reader, that we do not only think, but do perfectly know, that it was harder for God to make this vast earth and waters of nothing, then it was to make the Firmament of Heaven and all those excellent creatures which he hath made; nay, with reverence to God the Creator, we know he never did nor never could make any thing whatsoever of nothing, *For of nothing comes nothing*: Methinks it is sufficient to satisfie the minde of man, to believe and honour the eternal God, the infinite Creator, in that he hath made such variety of excellent creatures, and Man in his own image and likeness of something; and God hath glory enough, in that he hath framed the Heavens and the Earth out of those two dark substances of earth and water; but the seed of the Serpent, such as *Penn* is, will not honour such a God that cannot make this vast earth and waters of nothing.

Neither did God ever infuse that great spirit and soul into any creature whatsoever; but when God created every living creature by the Power of his Word speaking, it revived breath of life according to its kind, for if he made their bodies, by his Word, his Word gave them life also: so that his great spirit and soul as you call it, was not infused into no creature at all, but within his own body, which is no bigger then a middle statured man, even the same

same bigness and height as Christ was of when upon earth: I suppose you may read in the History what stature Christ was of when he was crucified: and whoever believes in a God of a bigger bulk, then he believes in a false God, as most of ynu *Quakers* do.

Thus I have given an Answer unto those Scriptures and Arguments *Penn* the *Quaker* hath alledged against earth and water, being an eternal Chaos of dark senseless substance: and for the Readers better information, I shall propound these Particulars following.

1. That the substance of earth and water were from all Eternity uncreated, senseless, dark and dead matter, like unto water and dust, that have no kind of life, light or vertue in them at all. Secondly, it is an opinion of the Learned, that those substances Earth and Water were not eternal, but they have imagined that the Creator spake the Word and so they came to be: and after he had given them their being, he formed all things that were made out of them. Thirdly, there is no Scripture that maketh mention of any such thing, as Gods giving being to earth and water. Fourthly, neither can it be proved by Scripture, that God gave being to the vast dead earth, and dark deep water: neither did those two substances of earth and water proceed out of Gods Mouth, but their being in the Original was eternal, and will be eternal. Fifthly, there is not a word throughout the Scriptures, that God gave any being or beginning unto dead, dark, senseless earth and water. Sixthly, can *Penn* tell where God was resident when he gave a being to earth and water, for earth and water were uncreated substances eternally distinct from God. Seventhly, that earth and water were an eternal Chaos of confused matter, essentially distinct from God the Creator. Throughout the Scriptures, no man can finde one word or title in reference to the deep waters its beginning, therefore of necessity it must be eternal. Eighthly, that the waters covered the Earth before God began

to create, wherefore the earth being as it is in the deep waters, must needs be one essence eternally with those deep waters, and in the earth, before Gods Spirit moved upon the waters, and the Earth was inclosed as a Prisoner in the womb of darkness under the waters, so that the waters were under the earth, and above the earth, and the waters under the earth did bear up the earth, and the earth in the middle did bear up the waters that covered the face of the earth, this was an eternal Chaos: . Earth and Water was eternal in their substance and being.

Thus much in Answer to the second point, that Earth and Water was eternal, and that it is a standing truth, and that *Penn*, *Augustine*, and *Aristotle* the great Philosopher were in a great error, and were grossely ignorant, to affirm, that God made the substance of earth and water of nothing, and no such great heresies as they themselves did own, in that they judged the truth to be heresies: Who made *Augustine* a Judge of heresies? not God I am sure, but he spake as those blinde men did at that time, when darkness overspread the earth.

## CHAP. VII.

The third Point *Penn* calls old Heresie is, *That the soul is generated or begotten by the Man and Woman with the body. and that the body and soul are inseparable.*

In Page 16. *Penn* saith, " That this is contrary to Scripture-Testimony he will prove: His first proof is, *Ecc. 12.7* the words are these, *the spirit to God that gave it*: *Penns* Argument upon these words, saith he, " No carnal generation can bring forth a pure spirit, external matter producing only external matter of its own kind, but, saith he, the soul of man is a spirit, as the words express'd by *Reeve* and *Muggleton*, saith he, therefore no man gets the soul or spirit of a man when he generates the body. Secondly, *Penn* saith, " That which returns to God came from God, - but the soul

soul of every man turns to God for sentence, and consequently came from him. This is all the Scripture *Penn* brings to prove the soul is not generated with the body.

*Answer*, First, that place, *Eccl. 12. 7.* is no Scripture, as I have shewed before, they are the words of *Solomon*; he was no *Penn*-man of holy Writ, neither did he know himself from whence the soul of man came, nor whither the soul goeth, no more then *Penn* doth, for the soul of a man and the soul of a beast was all one to *Solomon*, and their breath was all one, and they went both to one place; the one went to God as well as the other: neither had man any preeminence above a beast in *Solomons* judgement, and *Penn* is of the same mind of *Solomon*, so that *Penns* Argument from that place signifies nothing to this purpose, That the soul is not generated with the body.

But I shall prove by Scripture, that the soul is generated and begotten by man and woman with the body, as in *Gen. 1. 28.* *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.* Now I shall not dispute whether a carnal generation can bring forth a pure spirit; but the thing which we lay and do affirm, is, that the soul of man is begotten in generation with the body, neither can any man get a body in generation without a soul; for if a man doth not biget a soul, then he begets no body at all, so that a body cannot be begotten by man nor beast without life and soul; so that no souls can come forth of the womb without bodies, nor bodies without souls; for if the soul or life be dead when it cometh out of the womb, the body is dead also; if the soul be alive, the body is alive also, there is no separating one from the other.

*Page 13.* *Penns* first Argument, saith he, *Such as is the sort, such must be that which produces it; but,* saith he, *it is spiritual, and saith, Now that which generates the body of man, being but a carnally visible matter, it cannot produce an invisible spirit.*

*Answer*, That God breathed into man the breath of life, and he became a living soul. Now this breath of life became life and soul in *Adam*, and this life and soul became seed in man, for a body without life cannot have any seed in it, for life lies in the seed, and seed lies in the body, else God would not have blessed them with the blessing of increasing and multiplying, to multiply must be by generation in the seed, so that though God breathed into *Adam* the breath of life, and he became a living soul, Minda, God did so to none else, for *Adam* was made and not begotten, but all men else are begotten and not made; as *Adam* was in full proportion of a man, he did not grow bigger nor higher, then what God made him at the first; but all men since are begotten, therefore borne a childe, and groweth to a man, so that the soul of man is generated and begotten with the body, except you would have God to make every man in the world at mans stature; and God breathed the breath of life into him that he may become a living soul as at the first, which is absurd.

Then it must needs be, that when *Adam* begot *Seth* in his own likeness, that he begot *Seths* soul as well as his body by generation, when he knew his wife *Eve*, and she conceived and did bear *Seth*, a righteous seed, instead of righteous *Abel*, so that the breath of life God breathed into *Adam* is now in *Adams* seed, and by generation man begets the life and soul of man as well as the body, else God hath not finished his work of Creation, but must be put to the trouble continually to give souls to every lustful person that gets bodies, so God must be necessary to their lusts, and approve of them, in that he gives souls to them, bastards that hath their bodies gotten unlawfully; And God hath given a strict Law that man should not commit fornication nor adultery; yet when men hath done this contrary to his Law, he comes and gives this childe a soul to that body the man got unlawfully; this and many other absurdities will follow from that opinion, that man begets the body only, and God infuseth the soul of man; besides, how comes it to pass that a Childe doth grow in the womb without

without life; and which way doth God convey life and soul into the body of the childe in the Womb, seeing man doth not beget the soul, but the body only; Again, if there were any dead bodies brought forth of the womb, of mans begetting, and after it is brought forth dead, that God would give this dead child life and soul, then it would appear, that man got the body, and God gave the soul: but I know this cannot be experienced by none upon earth, so that it may be clear to the eye of reason it self, which is the devil, that the soul of man is generated and begotten with the body, for the spirit or soul of man lieth in the seed, and produceth life and soul that is spiritual, in that the soul worketh righteousness unto man, and worshippeth that divine spiritual God that made man in his own image in spirit and in truth, as righteous Seth did in his time, so that visible matter the seed of man doth produce an intellectual soul or spirit.

2. Argument of Penn; saith he, *If man got the soul, then would that soul be as well the Image of the Father as the body, and partake as entirely of the Fathers nature and disposition in all respects: but,* saith he, *Experience shews us, that sinner Parents have wilde children, and righteous children debauched Parents, therefore Parents do not generate the soul.*

*Answer,* that man doth get the soul as aforesaid in the seed, for the soul lieth secretly hid in the seed, and no man can see the soul in the seed, until it gets a body to cleave it self with: for no invisible life whatsoever can be seen but by its body, for every seed has its own-body, so that when man begets a body, he begets a soul also: and this soul man begets is as well the Image of the Father as the body, for the Fathers spirit can be no more known nor seen without its body, then the soul of man can be seen without its body: and the soul of man doth partake of the Fathers nature, even the seed and nature of faith: and the cause why sinner Parents have wilde children, and righteous children have debauched Parents, is, because that man hath two seeds in his na-



run, ever since the fall, viz. the seed of God, the seed of faith, and  
 the seed of the Serpent the seed of reason: now when man gets a  
 childe by generation: if the spirit of faith which is Gods own na-  
 ture be most predominate in the seed in the conception, then that  
 childe comes to be a good sober man, and cometh to believe in the  
 true God, and is an elect vessel, but if the seed of the Serpent the  
 seed of reason be uppermost in the conception, then when that  
 childe comes to be a man, if not given to be a debauched man, he  
 will be given to blaspheme and despise the true God, with other  
 wickednesses in nature, whereby he comes to shew himself to be  
 of the seed of the Serpent a reprobate: and take notice, which of  
 these two seeds be uppermost in the conception, will be lord of that  
 mans body as long as he liveth, and when he dieth, that which was  
 servant in this life shall never be raised neither to happiness nor  
 misery, as thus, if the seed of faith was uppermost in a mans  
 conception, then it guides a man, and is lord over the seed of rea-  
 son in man, so that this seed of faith in man shall be raised to eter-  
 nal happiness, and the seed of reason that was servant in this life  
 shall never rise again: so on the contrary, if the seed of reason be  
 uppermost in a mans conception, it will appear and be his guide,  
 and lord over the seed of faith in him, so that the seed of faith is  
 servant to this mans reason, so that when this man is raised again  
 his reason that was lord in this life shall be raised again to eter-  
 nal misery: and that seed of faith in him that was servant in this  
 life shall never rise again: for there shall not be two voices in  
 man, nor two seeds in the Resurrection, but every seed its own bo-  
 dy, the seed of faith its body, and the seed of reason its body,  
 and this I know, that the seed of reason the seed of the Serpent was  
 uppermost in Penns conception, and is his lord, and this seed of rea-  
 son in him shall be raised again, and he shall have but one voice  
 in him in the Resurrection, even the voice of reason the devil in  
 hell, that lake which cannot be quenched.

And furthermore, the cause why a righteous man may beget a  
 reprobate, a serpent, a devils, because the seed of reason was up-  
 permost

permost and most predominate in the conception, and a wicked man, a serpent, a devil, may beget in generation, a Saint, an elect vessel, because the seed of faith in his nature was uppermost in the conception of the childe when he begat him; this may be experienced by *Jacob* and *Esau*, the father and mother were both righteous. yet one was loved of God and the other hated; to speak plain, the one was elect, and the other a *Reprobate*; and so we read of wicked King *Saul*, branded for a reprobate. yet he begot a righteous son, an elect vessel, *Jonathan*; and the cause why, we cannot discern which is of Gods Nature, and which is of the Serpents nature.

## CHAP. VIII.

It is because the Angels bodies are in formes like God and like men in respect of their bodies, though their natures are not the same as Gods nature; and that Angel that was thrown down from Heaven that deceived *Eve*, his forme of body was like the forme and body of God, but his nature was pure reason fallen; and by his deceiving of *Eve*, all men in the world are made partakers by generation of the seed of reason, that is, of the seed of the Serpent Angel, which is the cause that so many devils are generated and begotten in this world.

Thirdly, *Penns* third Argument, saith he, *If soul and body be inseparably generated, then the Sexes as well belong to souls as bodies, the which as it is absurd, so would be men and women in that very distinction: o all eternity, and whoever read of the souls or female souls*

These are *Penns* own words without any alteration in the least, therefore I shall desire the Reader to consider of them, and make sense of them to their own satisfaction, for I can make no sense of them, neither can I tell what he meaneth by them, so I shall give no Answer to it, but leave it to the Reader to satisfie themselves in it.

Fourthly, *Penns* fourth and last Argument to this point, and that which is his greatest strength & faith he, if soul and body were *intimately and inseparably generated by man*; saith he, *Then in all Anatomies is were no more difficult to find out the soul then any other part; and in case of opening or dissecting of man given at the University from living hearts by Anatomists; it would not be impossible but rational, but we should behold the very thoughts, purposes and intentions of such warm hearts and senses. But because this were most vain, we shall conclude the soul is not generated with, nor inseparable from the body, but of an immortal nature.*

*Answer,* This is *Penns* fifth piece; - To it, I shall prove by Scripture, that the soul and body are *intimately and inseparably generated by man*, as in *Gen. 1. 28* And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth; here God blessed *Adam* and *Eve* with the Law of generation; Now how could they increase and multiply, and replenish the earth, but by generating and begetting of sons and daughters. Now did God give them leave to generate and beget bodies only without life and soul, and when they had multiplied in generating of bodies, then God would come and infuse some of his great Spirit into those bodies which were generated by them: was this Gods blessing he gave unto them, that they should generate and beget bodies, and he would put souls into them as fast as they beget bodies; by this rule there was no life in the seed of *Adam* and *Eve*; and this I say, if there had not been life in the seed, there could have bin no bodies generated neither; and if it be granted, that there is an invisible life in the seed, else nobody could be generated at all: so that if the invisible life in the seed doth generate and produce a body, else nobody at all could be generated nor begotten: the same invisible life in the seed, that doth in generation produce a visible body, it produceth a visible soul also, so that body and soul is generated by man and woman, and was the true meaning of God, when he said, *Increase and multiply and replenish the earth with Sons and Daughters.*

But by *Penns* Assertion he makes God to be a Negromancer or Conjuror, to cause spirits to enter into dead bodies and carry them about, and makes them to work, walk and talk for a time, and when sickness or death comes to the body, then that spirit God puts into their bodies slips out of their bodies when they stand in most need of the spirits assistance it is sent away from the body, as we knoweth whether, except into the Air: This is *Penns* opinion, and he is not ashamed to publish such a gross enormous principle in the things of nature. Besides, the beasts of the earth, and the Fowls of the air in the midst of heaven, and the Fish in the waters, God blessed them, and placed a Law of generation in their natures, to increase and multiply and replenish the earth and waters, and they cannot increase and multiply no other way but by generation: and do you *Penn* believe indeed, that the beast indeed doth not beget the life and soul of the beast in generation as well as the body? you cannot deliver yourself off from the dirt of this Scripture. Argue not built upon it: do you believe that the beasts of the earth doth generate and get bodies only, and that Gods vast spirit doth impart life and soul to them, for the beasts have life and soul in them as man hath, and God blessed the beasts with the same law of generation to increase and multiply and replenish the earth, as he did to man, and we see by experience, that man and beast doth increase and multiply in the earth no other way but by generating: now the case is, whether you *Penn* do believe, that the life or soul of the beasts be generated with their bodies, I or no: if you grant the beasts generate and beget the life and soul with the body, and that there can be no separating the life and soul of a beast from the body, but if one be destroyed the other is destroyed also: the case is the same with man: if a beast beget body and soul in generating, by virtue of that invisible life in the seed, through the warm acts of the Womb, it congealeth body and substance together, and in its season, as God hath appointed to nature, this invisible life in the seed, it quickens into a sensible and visible life, and this visible life cannot be seen but by a visible body, so that without conceived

veries, if the beast beget soul and body by generating, as is most certainly true, so without controverſie the ſoul of man is generated with the body, and he that begetteth the body of his ſon begets the ſoul alſo, neither can there be any ſeparation of ſoul and body one from the other, for they were both generated and begot together, they came both into the world together, they both lived together, and both die together, and ſhall both riſe together in the Reſurrection, the Scriptures are full to prove this point.

See *Gen. 49. 1.* And God bleſſed *Noah* and his ſons, and ſaid unto them, Be fruitful and multiply and replenish the earth, and in *Gen. 8. 17.* Bring forth with thee, every living thing that is with thee of all ſaſh, both of fowl, and of cattel, and of every creepi g thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth: ſo in *Gen. 46. 22.* theſe are the ſons of *Rachel* which were born to *Jacob*, all the ſouls were fourteen; and *ver. 25.* theſe were the ſons of *Bilhah* the ſlave unto *Jacob*, all the ſouls were ſeven, *ver. 26.* All the ſouls that came with *Jacob* into *Egypt*, that came out of his loines, all the ſouls were threeſcore and ſix, *ver. 27.* And the ſons of *Joſeph* that were born in *Egypt* were two ſouls, and the ſouls of the houſe of *Jacob* which came into *Egypt* were threeſcore and ten.

Can there be any plainer and clearer Scripture, that the ſoul and body of man is generated and begotten by man; If ſo many ſouls came out of the loyns of *Jacob*, they muſt needs come out of his loins in his ſeed by generation, ſo that he begot the ſouls by generating with thoſe women as well as their bodies; but what ſhall a man ſay to blinde ſerpents, a man had as good throw ſtones againſt the winde, as ſpeak to them of Scripture, or meanings and interpretations of Scripture; but for *Penn. the Quaker*, he cannot underſtand that the ſoul can be generated with the body, though the Scripture be ever ſo clear, and Nature doth prove it every day,

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one soul or other is generated, but all will not stop his mouth, nor open the eyes of his understanding, for he is as ignorant of this as he was of earth and water being made of nothing, in that he would have God to infuse some of that great spirit and soul into those bodies that are generated, and not for man to beget soul and body: this is that Antichristian spirit rules in the Quakers people in these last times.

Who would have thought that learned Penn had been so blinde and ignorant of the law of generation: but I see God hath don: by him as he did by those Serpents in Christs time, he hath eyes but sees not, ears but hears not, and a heart but he understands not: but he being given over to blindness of minde, as well in the natural as in the spiritual: yet he hath searched about the Colledge at the University to finde out the soul of man, when the body was cut open, so that if the soul be generated by man, Penn counts it no difficult thing to finde out the soul when a man is Anatomized then any other part: and if Penn could but see a living man opened or dissected, as he hath seen at the University living beasts Anatomized, it would not be impossible but rational: but that Penn might behold the very thoughts, purposes and intents of such mens hearts and souls.

## CHAP. X.

*Answer,* you say you have seen living beasts Anatomiz'd: did you ever see the soul of a beast after it was cut up? if you have, whether the soul of the beast were sensible or no: you might see the heart of the beast, but no life nor sense in it, because the soul of the beast was dead, by Anatomizing it alive they killed the soul, and when you saw the beasts heart you saw the beasts dead soul: you might better have seen the life and soul of the beast when it was alive: for when the beast was alive, it shew'd what the heart, life and soul was, in yielding obedience to its Driver, even to be killed: so that a man may better behold the thought,



purposes and intents of mans heart and soul, while he is alive, and not anatomized; and it is no difficulty to behold the thoughts, purposes and intents of mans heart and soul that is alive; but when a man is anatomized, there will be no thought, purpose nor intent to be found at all, for out of the heart or soul that is alive, cometh evil thoughts, murder, adultery, theft and such like.

Here *Penn* hath shewed his ignorance of the soul of man, and knows not what it is no more then the beast you have seen anatomized alive did know its own soul; but I do know what your soul is, and the thoughts, purposes and intents of your heart and soul by what you have writteu, for out of the abundance of your heart your mouth hath spoken, such gross ignorance, that it is a shame that a man of Learning, a University-man should utter such gross sottish ignorance in the course of nature, that cannot understand that the soul of man, and the souls of all other creatures are generated with the body, and are inseparable from the body, and we see the same increase of men and women by generation every day, as is with the beast and all other creatures, according to Gods holy Ordinance in the beginning, so I shall conclude the Answer to that point.

*Penn* quotes *Socrates*, *Augustine* and *Theodorus*, that judged this principle to be heresie; these men that I'ved in that dark time of the world, that were as ignorant of the truth as *Penn* himself, who gave them Authority to be Judges of heresies that knew not the truth, nor were not in the truth themselves; they would have judged the Apostles doctrine heresies if they had lived in their time, therefore what heed is there to be taken what those men in those times judged that had no Commission from God, but let that pass.

Fourthly, that the soul of man is mortal, and that the soul and body go to dust, and resteth there until the general day of Resurrection.

*Penn*

*Penn* saith, it is inconsistent with scripture; I prove, the first Scripture *Penn* brings, to prove that the soul of man is not mortal is *Gen. 2. 7*. And the Lord God formed Man of the dust of the ground, and breathed into his Nostrils the breath of life, and Man became a living soul; *Penns* words to this, saith he, If the breath of life made a dead body live, then the privation of the breath makes a live body dead. Secondly, *Penn* saith, this is further proved thus, If it was living breath before it entred into the body, it must be living breath after it is withdrawn from the body. Thirdly, *Penn* saith, though some of those things which are living may die, because they live by the borrowed or lent life of another, yet very life as life cannot die; and saith, it is impossible that the breath of life, or soul of man can suffer death, as here understood.

Fourthly, he quotes *1 Kings 17. 21, 22.* and *Elijah* stretched himself over the childe threetimes, and cried and said, O Lord my God I pray thee let this child's soul come into him again; and the Lord heard the voice of *Elijah*, and the soul of the child came into him again, and he revived.

*Penns* words to this; saith he, if the life was withdrawn when the body lay dead, saith he, but the soul was separated; and when it did return, and had resumed its forsaken dead body, it revived the dead body again, and saith, therefore the soul died not with the body at all. Fifthly, *Penn* quotes *Luke 12. 4.* Be not afraid of them that kill the body, and after have no more that they can do: saith *Penn* to this, if *Reeve* and *Muggleton* speak true, then he that kills the body kills the soul too, for he cannot kill the one without the other. Sixthly, *Penn* quotes *Rev. 6. 9.* I saw under the Altar the souls of them that were slain for the Word of God, and they cried with a loud voice, How long dost thou not judge and avenge our blood on them that dwell upon the earth.

*Penn* words to this, saith he, If their souls lived after their bodies were slain, then they did not die together; for they cried for vengeance on the blood-thirsty inhabitants of the world; saith he, therefore souls are not mortal as bodies are; and saith, in short their bodies were slain, their souls were alive; their bodies were in the Grave, their souls under the Altar worshipping God day and night forever and ever: These are the most considerable Scriptures and Arguments *Penn* doth alledge against the mortality of the soul.

*Answer*, that this point of the souls mortality, and that the life or soul of man doth die, and that man is wholly mortal, it hath been sufficiently proved by writing already, both by Scripture and Experience daily amongst us, that might convince the heart of any man, except his heart be harder then any Flint-stone; and the *Quakers* hearts are more hard then any mans heart upon earth to be convinced, because of that seeming righteousness in outward appearance, hath blinded their eyes, and hardened their hearts, so that no light of life eternal can enter into them, not so much as to acknowledge themselves convinced, much less converted; but I knowing they are led and guided by the spirit of Antichrist in these last times, I am the better satisfied in their opposition to truth; I am hated of all other religious people as well as of them, and have bin persecuted by them, yet they are sooner convinced of what they heard me speak, then ever any *Quaker* was that did not believe me, therefore I shall only give the interpretation of those Scriptures *Penn* brings to prove, that the soul is not mortal, nor will not die, and that will Answer all that he hath built upon them.

The first Scripture is Gen. 2. 7. *And the Lord God formed Man of the dust of the ground, and breathed into his Nostrils the breath of life, and Man became a living soul.*

*Answer*, First, that breath of life God breathed into Adam, which

which made him become a living soul; it was immortal breath when it came from God, and so was the breath of life in all other creatures; it was given by the immortal Word of God; but this breath of life God breathed into *Adam* was more particular and peculiar then in any other creature; but God breathed this breath of life into an earthen vessel, whereby this breath of life that was immortal as it was in God, but being breathed into an earthen man, that was made of the earth this immortal breath was mortallized, yet in a perfect innocent state, and so was all other creatures in a perfect innocent state, not capable of any sorrow or death, but all lived in a Paradisical state, and Peace here on earth, only the man *Adam* was capable of temptation of the Serpent-Angel without him, but not of any temptation within him, as we are ever since, being generated and begotten we are partakers of the Serpent-Angels seed and nature in us, so that the temptation of the devil is now generally within every man, so that this invisible devil which is so feared by all people is no where else, but within man; so that man is become an absolute devil, as the Scriptures are full to prove, but that is not my business now, but the matter in hand; Minda, that though *Adam* was of the earth earthy, and was created in a perfect innocent state, and the breath of life that was breathed into him was immortal, as it was in God; but being breathed into an earthen vessel, as I said before, the immortal breath of life was mortallized, yet this perfect innocent state *Adam* was created in, was as an eternal state to earthly bodies, had he kept in it, because no sickness nor death could have touched him; this state I had once a great desire to attain unto, but it being revealed to me, that no man that is generated and begotten, that is Partakers of the Serpents seed in his conception, can attain unto that state and condition *Adam* was created in, but must unavoidably partake of the fallen state of *Adam*, and must die, and in time it was revealed unto me which way I should attain that eternal estate of *Adam* in the Kingdom of eternal glory above the stars

How, ver, that breath of life God breathed into *Adam*; it was the breath of the immortal God, and the breath of life in all other creatures immoreal, so long as *Adam* stood in obedience to God his Maker, and no death could have touched him, nor no creature else that God had made, so that *Adam* and all creatures else should have lived upon this earth forever, and no kind of death should have hold upon any creature, which had the breath of life in it as well as *Adam*, but by the disobedience of *Adam* sin entred into the world, and death by sin, so that the immortal and Paraisical state of *Adam*, and all other creatures that had the breath of life in them, is now become mortal and must die; even the soul of *Adam*: as well as the souls of the beasts must die.

For now Sin was entred into the world, and death by Sin, therefore God said, *In the day thou eatst thereof thou shalt surely die*; Mind, that as soon as sin entred death entred, so that *Adams* immortality was quite lost; as soon as death entred, life and immortality in *Adam* and all creatures else must die; in that very day sin entred into *Adam*, life and immortality was lost, and became mortality. God did not say to *Adam*, *Thy body shall surely die*, for that was I feels before the breath of life was breathed into it; therefore without dispute that breath of life that made him a living soul must die; And when the sentence of death entred upon *Adams* life and soul: Death entred upon the life and soul of all creatures God had made who had the breath of life in them.

## CHAP. X.

For all creatures were cursed for his sake, and his curse was to die the death, even his soul as well as his body; he that was the Image of God must die the death, and turn to dust: besides, it was *Adams* soul which was commanded not to eat of the forbidden fruit, therefore that life and soul of them both must die: neither

is any thing capable to die but life and soul: is it not the life and soul that groans under sickness? is it not the life and soul of man that fears the pains of death? the body is not sensible of pain at all: for we see that when a mans Arm or leg is cut off that limb feels no pain at all: but the rest of the body that hath life in it is sensible of pain and fear of death, because his life and soul is in him still, so that nothing dies but life and soul, for it is the life and soul that eats, drinks, walks and talks, that doth rejoyce and is glad, and that is sorrowful and doth grieve, that doth good and doth evil: it is the soul that lives, and the soul that dies, therefore it is said, The soul that sins shall die: is it not the soul that doth murder, commit adultery and steal: and when God said, Thou shalt not do no murder, thou shalt not commit adultery, thou shalt not steal, did he not give this law to the soul of man as well as his body: and could the body act any of these things without the life and soul, therefore without controversie the soul that sins must and doth die.

And when man sheddeth mans blood, doth he kill the soul or life of the man, I or no: if the soul slips out of the body of man when mans blood is shed, and his soul receive no harm: why then doth Judges put men to death that did shed the other mans blood: he did but separate his soul from his body, he did not kill the soul of the man, and will you put him to death for parting two friends one from the other, tis his soul from his body, and perhaps his soul is gone to God, a better place then it was in his body, yet we see the man must be hanged for separating the soul from the body, but if *Penn* shall object and say, that when the Judge giveth sentence upon a man for murder, that he shall be hanged till he is dead, that this mans soul did not die notwithstanding his body was hanged according to the Judges sentence, by *Penns* Assertion it must be so: for, saith he, the soul and life cannot die as it is life, but if *Penn* and those of that opinion were but hanged but one half-hour, they would find by experience that their souls were killed and were dead in their bodies, as all others are that are hanged.



But the Scripture saith, and so do we, that nothing doth or can die, but life only, so that it may be clear to those that are not stone-blind, that the soul of man is mortal and doth die, neither can it be separated from the body, but as both are begot together and both born together, so both live together and both die together, and both are laid in the Grave together until the Resurrection; God shall raise that dead soul into a new life, and that new life shall have a new body, even as the grain of wheat leaveth the old body behinde in the earth, and bringeth forth a new body with increase; so shall the soul of man, when it is quickened again by the Powerful Word of God, it shall bring forth a new body, every seed its own body with increase, to the righteous increase of joys eternal, and to the wicked increase of eternal miseries. This is the true interpretation and meaning of this place of Scripture.

Secondly, *Penn* brings *1 Kings 17. 21* to prove, the soul goeth out of the body and doth not die, where *Elijah* prayed that the Childs soul might come into him again.

*Answer*, The meaning is, that *Elijah* did pray in faith unto God to strengthen his faith, that he might have power to raise this childs life out of death again, therefore he stretched himself upon the child, and prayed, that the Childs soul might come into him again; that is, that the Childs life and soul might quicken in the body of the Child again, for *Elijah* knew the soul of the Child was dead, yet by the war n fith, and the faith and prayer of the Prophet, it b got life in the Child again, so that the soul that was dead in the body of the Child, is become life in the Child again; and that life that did quicken out of death, by the power of faith, and prayer of the Prophet it runs through the veins of the Childs body, and so the Childs soul may be said to come into him again, so that the soul never went out of the Childs body, but was absolutely dead in the body, for this I say, if the soul of the Child had bin gone out of the body, then *Elijah* did not

not raise the dead childe to life again, for it cannot properly be said he raised the dead child to life, if the soul of the child was not dead, but slipt out of the body, and lived in some other place without any body at all, if the soul went to God while it was absent from the body, sure God would never have parted with the innocent soul of the childe again.

And I know, that *Elijah* would not have done the child so much wrong, as to pray to God to send the child's soul from heaven again to this earth, for the child to suffer another sickness, and another turning out of the body afterwards, as *Penn* doth vainly imagine; but the thing is clear, where true light is in the understanding, that *Elijah* did raise the Child, whose soul was absolutely dead in the body of the child to life again, and *Elijah* by the power of faith and prayer, for he prayed in faith, and whatsoever he asked in faith he received; and he asked this of God, that he might have power to raise the soul of this child that was dead to life again, and it was granted him; the Prophet *Elisba* did the same thing to another childe afterward, so that nothing is more sure then that the life and soul of man is mortal, and doth die with the body, and cannot be separated one from the other; this is the true interpretation and meaning of this place of Scripture.

Thirdly, *Penn* quotes *Luke 12. 4.* The words are these, *And I say unto you, my Friends, Be not afraid of them that can kill the body, and after that have no more that they can do.*

*Answer,* The meaning is, that Christ did forewarn his disciples not to be afraid of persecution for his sake, nor of death itself, for he knew that some of them should suffer death for their faith in him; for they can put you to death but once, that is the first death, or natural death, and when they have done so, there is no more that they can do, so that the first death they can put you to is counted but as killing the body, because they cannot kill your

natural life and soul, except they kill your natural body; and because they cannot come at your soul except they kill your body first, therefore it may be called but killing the body, and after that men have no more that they can do, though the malice of the devil would do more if they could, but he can but kill this natural life, because the devil is but natural himself, therefore he can kill no further then his power can reach, which is to kill this natural life, and that which is counted but killing the body.

But, saith Christ, I will forewarn you whom you shall fear; Fear him that is able to destroy both soul and body in hell, that is, fear him that is able to cast soul and body into Hell in the Resurrection, when he shall raise them again, then will God cast them bodies and souls into hell, that put you to this natural death, or first death, which was but for a moment, and then they had no more that they could do; but their death shall be the second death, where body and soul shall be cast into hell-fire, where the worm of conscience never dies, nor the fire of hell will never be quenched to eternity; this will God do in the Resurrection, where death shall always live and never die to eternity, therefore fear him that hath such a power to punish with eternal death, to cast those Persecutors and Murderers that killed your bodies into a lake of hell for ever and ever: so that no souls can be cast into hell-fire without bodies; for as no soul can act any good without its body, neither can any soul act any evil without its body, so that body and soul together shall receive the reward of the good actions of faith and patience, and other vertues of everlasting life in the Kingdom of eternal glory, both body and soul, and that body and soul that hath done evil, by persecution and shedding of blood, and other unrighteous actions shall receive the reward of their deeds in the Resurrection, shall be cast both body and soul into hell-fire, where their torment shall have no end, because it is eternal, so that the soul cannot be punished in hell-fire without its body, nor no soul can be made happy in heaven with-

out its body; but take notice, that every soul and body both righteous and unrighteous doth taste of the first death, and when God shall raise the dead soul again, the soul or life will be a new life, and it will bring forth a new body with it, every seed of life its own body, so that the body cannot be killed only, but the soul is killed also, which could not be if the soul were not mortal, as well as the body; for those souls and bodies which God doth cast into Hell are not mortal, but immortal and eternal, both soul and body, and can never cease to be there - fore called Hell, which is the second death, where the Worm never dies, nor the Fire never goeth out to Eternity; so that no soul is capable of torment in hell-fire without a body, nor no soul capable to enjoy eternal salvation without a body; and this cannot be till the Resurrection, which *Penn* the Quaker and the whole body of them doth deny the Resurrection of the dead with bodies, or that there will be any such general day of Resurrection, or at least they hope there will be no such thing, which if there be not then it will be well for *Penn*, and the rest - but if there be such a thing, as I do know by faith there will, then will *Penn* and others of them suffer those torments aforementioned; and this is the true interpretation and meaning of *Christ* in this place of Scripture.

## CHAP. XI.

Fourthly, *Penn* quotes *Rev. 6. 9.* *And when he had opened the fifth Seal, I saw under the Altar the souls of them that were slain for the Word of God, and for the Testimony which they held, ver. 10. And they cried with a loud voice, saying, How long Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth.*

*Answer*, Minde, the words are plain, that it was the souls of the Saints that were slain under the Altar; it doth not say, the bodies of the Saints were slain under the Altar, but their souls that were slain under the Altar; They cried day and night unto God

for vengeance on them that killed their souls; their bodies never cried for vengeance; neither doth *John* say, their bodies were slain under the Altar, but their souls that were slain under the Altar for the Word of God, and for the Testimony they held, and not their bodies, as *Penn* doth vainly imagine; so that this place of Scripture is clear, that the soul of man is mortal, and doth die, because it was their souls that were slain under the Altar; and *John* could not properly nor truly have said, that their souls were slain under the Altar, if their souls had been immortal, and had slipped out of their bodies, and were not slain at all.

So that their souls had no cause at all to cry unto God for vengeance, seeing their souls were not slain, their souls were only turned out of their bodies, and sent to a better place, even to God himself; for if it were as *Penn* saith, that their bodies were slain, and their souls were alive, their bodies were in the grave and their souls under the Altar worshipping God day and night for ever and ever: how contrary is this to reason it self, if it were as *Penn* saith, then those that were slain under the Altar had more cause to cry unto God for a blessing upon those Persecutors that shed their blood, why, because they did but let their souls out of the blood of their bodies, they did not kill nor slay their souls, but let them slip out of their bodies, and sent them to a better place, where they do worship God day and night, so that their souls that were slain under the Altar had no cause to cry aloud for vengeance, seeing their souls could not be slain, as *Penn* saith, but only turned out of their bodies and sent to a better place to worship God day and night without bodies: and their bodies were quiet in the grave, what harm then did those murderers do to those men that sent their souls to God to worship him, and their bodies to the grave, where they were quiet and still, so that neither bodies nor souls were not slain, nor suffered no harm, what could then had they to cry for vengeance on them that shed their blood, seeing their souls were not slain, as *Penn* saith, but sent to God to worship him, which was a better place then in those days they lived in before.

This

This is the *Quakers* main point of doctrine which they believe and teach, and they are not ashamed to publish it, it would make a man that hath any true light of faith in him, to loath such a principle as this, and spew it out of his mouth, for it is the very foundation of darkness, for all those foolish, sottish and ignorant imaginations of spirits appearing and walking without bodies, and of spirits assuming bodies that are not their own, which is nothing else but the power of darkness ruling in the imaginations of mens hearts, where the light of faith doth not shine in mens hearts; and this opinion, that the soul slips out of the body when men die; it hindreth the light and understanding of all other heavenly truths whatsoever.

Therefore let the Reader consider, that the life is in the blood, and the life doth subsist in the blood, and the life is the fire, heat and warmness of the blood; now if the blood be shed, the fire, heat and warmness of the blood goeth out, so that the blood groweth cold, and the cause why the blood is cold, is because the fire of life, heat and warmness that was in the blood is grown cold, and ceaseth to be, that is, the life or soul dieth in the blood, and goeth out as the snuff of a candle when the blaze is blown out, so that the light never goes out of the blood, but dieth in the blood, so that the soul or life of man hath no existence nor being at all after the blood in the body is shed, and hath lost its heat and warmness; and where the dead body is laid, the dead soul is laid there also until the Resurrection, which people think may be a great while; but it will not be one quarter of an hour to the dead soul before it shall be raised again, for there is no time to the dead, six thousand years is not a quarter of an hense to the dead, but time, years and days belongeth to life that can number his days, years and times.

Now I shall write a few words to satisfy the Reader, how these that were slain under the Altar could cry for vengeance, seeing they were dead under the Altar, the meaning is, that the



blood of those that were slain for the Testimony of Iesus, it did cry virtually and efficiently unto God, that he would avenge their blood according to his Will and promise: and so God doth hear the cry of their blood that was slain under the Altar: I say, God doth hear the cry of them, as he did hear the cry of the blood of *Abel*; it came up unto God; as in *Gen. 3. 10. And God said unto Cain, What hast thou done? the voice of thy brothers blood crieth unto me from the ground.* Now minde, *Abels* soul was killed, and where his blood was spilt upon the ground, his soul was spilt upon the ground, for his blood cried from the ground unto God for vengeance upon *Cain*.

So in like manner the souls of them that were slain for the Word of God, and the Testimony they held, did cry unto God for vengeance on those that shed their blood, Now will you *Penn* say, that *Abels* soul was worshipping of God in a better place, then when his soul was in his body, and yet his blood cried from the ground where he was killed unto God for vengeance upon *Cain*; and we read, that God did avenge the blood of *Abel* upon *Cain*, for this very Act only in killing his brother *Abel*; yet *Penns* saith, *Abels* soul was not killed, nor did not die, it was his body only that was slain, though his blood was spilt upon the ground, yet his life and soul escaped and went to God a better place to worship God in spirit and in truth without any body at all. This is the Quakers saith, and the main point of saith they have amongst them.

Let the Reader consider these two things, and they may see how contrary this is to Reason it self, and to Scripture: First, the life and soul of every living creature lieth in the blood, and if the blood be spilt upon the ground, then the life in the blood must of necessity die together; for they lived together, and never were parted asunder, therefore both died together. Secondly, observe that what life soever doth live in flesh and blood, and no flesh can live without blood, and no blood can be without life in it, so

that whoever killeth the body, he killeth the blood, and whoever killeth the blood killeth the soul and life in it, so that it may be clear to those that are not stone blind in things of nature, that the soul of man is mortal as his body is, and doth die and turn to dust until the Resurrection, when God shall raise that dead soul and body out of the dust again, then shall that dead soul bring forth a new life, or new soul with a new body, that shall be capable of eternal happiness, or eternal misery, because their bodies shall be spiritual and not natural bodies, nor natural souls, as now neither shall that new life lie in the blood as it doth now in our natural bodies: neither shall that new soul and body that is raised in the Resurrection be capable of ever being annihilated by death, as this natural soul and body is, but shall endure to eternity.

Also this is to be observed by the Reader, that *Penn* doth not understand that a man may worship God in spirit and in truth in these natural souls and bodies that may and doth turn to dust, but when the spirit is separated out of this natural body, and gone to God, that is, a spirit without a body, as he doth vainly imagine, that their spirits without any body shall worship him in spirit and truth without bodies; This is the Quakers vain imaginations: Again, if *Abels* blood did cry from the ground for vengeance upon *Cain*, as is plain by the words he did, yet *Penn* saith, *Cain* did not kill *Abels* soul, but his body only, then that sentence God gave upon *Cain* seemeth something cruel, because from *Penns* Assertion *Cain* did not kill his brother *Abels* soul, he did but part his soul from his body, he did but send his soul to God but a little before its time: he did not kill his soul, for *Penn* saith, life as it is life cannot die: so *Cain* did but separate his soul from his body, and was that such a heinous crime that *Cain* should be so punished, as to be a Fugitive, Vagabond and Renegade upon the face of the earth all his days, and be damned to eternity afterwards, surely no; I speak this that men might be ashamed of the Quakers faith, but to conclude, it is clear, that *Cain* did kill the life and soul of *Abel*, and it is as clear, that the lives and souls of those Saints that

were slain under the Altar for whispering the true God cry unto him to avenge their blood upon these persecuting devils that dwell upon the earth, so that it may be clear to those that are not sense-blind, that the soul of man is mortal and doth die: and this is the true interpretation and meaning of *Iohn* in this place.

## CHAP, XII.

*Penn* hath read at the University some old blind Authors that hath judged this point of the souls Mortality to be Heresie and wretched opinion.

Fifthly. *Penn* saith, but their most admirable secret of all is, that God descended with his body in the shape of man, dissolved himself into the Virgins womb, and so brought forth himself a Man-child, who after he had lived to such an Age, was crucified and really died, or ceased to be either God or Man for three days and nights.

*Penn* saith. that this is in three particulars highly inconsistent with Scripture: I prove first, saith *Penn*. God did not so transmute his divine nature into fleshly mortal nature: and the Scripture he brings to prove this, is *Iohn* 8. 56, 57, 58 the words are these, *Your Father Abraham rejoiced to see my day, then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.*

Page 24 *Penns* Argument to this Scripture, saith he, If that which was before *Abraham*, and yet then in being, the same was God, as none that own the Scriptures do deny, then, saith he, because that outward visible body was not before *Abraham*, that was not God: and saith, I hope none will believe the eternal Deity was transmuted or transubstantiated into that visible body. And in *Penns* second Argument he saith, Then that fleshly body, mean-  
ing

ing; Christs Body was not God, or the eternal God was not substantially transmutated into that fleshly body of Christ.

In page 28. *Penn* saith, it was impossible for God to transubstantiate himself from an immortal Deity to a mortal man. In Page 30. *Penn* saith, that the immortal God could never die or cease to be, is manifest, and the contrary saith he, blasphemously false; These are *Penns* own words and chief Arguments and Scripture he doth alledge, against that admirable Secret or Mystery of God manifest in flesh, as was spoken of by his servants the Prophets, and now declar'd more plainly by *Reeve* and *Muggleton*.

*Answer*, That this heavenly secret it doth consist with Scripture I prove, and that God did transmute his divine nature into fleshly mortal nature. Secondly, I shall prove by Scripture that Iesus Christ was that very God that blessed *Abraham*, and *Abraham* saw by faith, that this eternal God that blessed him, would in the fulness of time transmute that spiritual eternal body, into a pure natural body of flesh, blood and bone in the Womb of a Virgin, so that Immortality and Life became pure Mortality and Death, that is God became flesh that he might become capable to die; and *Abraham* by faith did see Christs day, that he was very God manifest in a body of flesh, and that God should eat and drink with man as man, and in this sense *Abraham* did see his day; and rejoyced that God would become a body of flesh, so that Christ might well say, *Before Abraham was I am*, for I am the very same God that blessed *Abraham* when I was a spiritual body in eternal glory in Heaven above the stars, but I have transmuted that heavenly body which was eternal, into a pure natural body of flesh in the Womb of a Virgin, and am become mortal, and hath made myself capable to suffer the pains of death, to lay down my Godhead-life for the redemption of the seed of *Adam*, so that Christ when he was upon earth was the same God that was before *Abraham* was, only he was not in the same condition

as he was in before *Abraham* was ; this is hard to be understood by the seed of the Serpent; yet Serpents will confesse with the mouth that nothing is too hard for God : if so, why should it be too hard for God to transmute his spiritual body into a pure natural body, in all things like man, sin only excepted, and so make himself in a capacity to die, to be put to death by his own creatures, why should this be thought too hard for God to do, but *Penn* the Serpent-devil saith, It was impossible for God to transubstantiate himself from an immortal Deity to a mortal man, yet the Scriptures are full to prove the same.

Minde Reader, That God did descend from Heaven in that spiritual body he had when he created man in his own Image into the Womb of the Virgin, and transmuted that spiritual body he had from eternity into a pure natural body in all things like unto man, sin excepted, which was *Iesus Christ*: This was God became flesh, and dwelt among men : This was that childe *Isaiah* by the Spirit of Prophecy called, *The Mighty God, the everlasting Father, the Prince of Peace*; This is he in whom all the fulness of the Godhead dwelt bodily. This Christ was he *Paul* speaketh of, *God manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into glory*. This is that *Alpha* and *Omega*, the first and the last, the beginning and the end: *This is he that was dead, and is alive, and behold he lives for evermore*. This is he that said when he was upon earth, *I have Power to lay down my life, and I have Power to take it again, I lay it down of my self, no man taketh it from me*. This is he that made his soul an offering for sin. This is he that poured his soul out to death, by which he became a Conquerour over sin, death and Hell. This is he that hath washed my soul, and the souls of all others, that have faith in his blood: This is he that did rise again from death to life: This is the Lord from Heaven who is that quickning Spirit: This is he that shall Judge the quick and the dead; This is he that shall raise the dead at the last day.

And

And the dead souls in the Graves shall hear his voice, and shall come forth of the Graves, some to the Resurrection of eternal glory, and some to the Resurrection of eternal damnation, as I am sure *Penn* is one of those that shall receive the sentence of eternal damnation in the Resurrection, as hath bin given him here by me, because he hath trampled the blood of Christ under foot, as an unholy, unprofitable and useles thing; in that he saith the soul of Christ did not die, with other base undervaluing expressions against Gods Person and bodily forme, but hath adored in his imagination a formles confused spirit, that hath neither form nor shape, to be above the Lord of Life, that never was without a form. This Iesus Christ is he that is King of Kings, and Lord of Lords, even the mighty God of *Jacob*: This is he that was before *Abraham* in a spiritual body in form like man: This is he that transmuted his spiritual body into a pure natural body, even the body of Christ in the Womb of the Virgin, as aforesaid.

This is he that said to the Jews, *Before Abraham was I am*. These places of Scripture doth clearly prove, that God did transmute his spiritual body into a pure natural body, even the body of Christ; and that Christ must needs be God and man, therefore called God our Saviour, much more might be said in this point, but there hath bin sufficient proof of this before in this Treatise and elsewhere; that may satisfie the soul of any that hath the true light of faith in them.

But I know many Scriptures may be alledged against these Scriptures I have named, which would be tedious to answer or to interpret, for the Scriptures without an interpretation and meaning doth contradict one the other more then any Writings whatsoever, therefore there is a necessity that people should believe the Interpreter, else the Scriptures will be of little benefit to any man.



There is several Arguments more that *Penn* hath raised out of the imagination of reason, the devil in him, against this point: but they are so confused and unprofitable, that it would not be worth the while to disprove, for he raiseth several Arguments against *Elias* representing the place of God the Father, while God went that journey in the flesh, 33 years, was *Elias* in the Throne of the Father: but this hath bin so publickly proved by Scripture already, many years since, so that I shall not give any Answer to those Arguments here: but this is to be considered by the Reader, that one while *Penn* will have the eternal God to be so big; that he cannot be circumscribed to any particular place; and another while he doth ride upon the sky, and upon the Circle of the earth, which if God filled all places at one time, and could not be circumscribed nor contained in no particular place, then he could not stir nowhere, for all Places in Heaven and Earth are full with his Omnipresence, so that it would be impossible for God to ride upon the sky, or upon the Circle of the Earth: for such a God that can ride or move from one place to another, doth not fill Heaven and Earth with his Presence, as *Penn* doth assert; Another while *Penn* will have nothing too hard nor impossible for God to do, nor to make the vast earth and deep waters of nothing; yet another while he saith, it was impossible for God to transmute himself from an immortal Deity to a mortal man; and that it is as impossible for God to become a creature, or to dissolve his own infinite, eternal and immortal nature, into a mortal nature, so that sometimes there is nothing too hard nor impossible for God to do, and at another time there is several things too hard and impossible for God to do, as aforesaid; but I shall desire the Reader to mind the first point treated upon, that God was in the form and likeness of mans bodily shape from eternity, and that will prove this point more clear; so I shall leave it to the Readers to consider and conclude this point, that the immortal God being in the forme of man did descend from Heaven into the Womb of the Virgin, and dissolved or transmuted himself into a pure natural body in the Womb of the Virgin, which was Christ Iesus, as the Scriptures

Scriptures doth testifie, and as I have proved at large in the foregoing discourse.

I perceive Penn hath read some old Authors Books that hath judged this heresie also, but he that leaneth upon their judgments that condemned the truth of God for heresie, will surely perish to eternity, for they would have said as much by Christ himself had they lived in his time.

### CHAP. XII.

Sixthly and lastly, that God hath elected some men to eternal salvation, and hath predestinated other some to eternal damnation, without any other inducement then his own Will and Pleasure.

Penn saith, this principle is accurs'd by Scripture, I prove, his first proof is Ezek. 18. 27. the words are these, *The soul that sinneth, it shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, ver. 22. but if the wicked will turn from all his sins which he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die.* Penns Argument drawn from this Scripture, saith he, If righteousness or wickedness be the ground of Gods rewarding or punishing the souls of men, then, saith he, there is no Predestination without consideration had to their works, and saith, therefore such Decrees are denied and disowned. Secondly, Penn saith, If man may turn from his righteousness and wickedness: and saith, But men may turn from either, and accordingly they will be rewarded; And also saith, Therefore no such predestinated damnation or salvation.

Answer, That this place of Scripture doth no ways relate to Election and Reprobation concerning eternal life and eternal death in the least, but altogether to the contrary, as will appear thus;

Minde

Minde the scope of the words, The soul that sinneth it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: but if either the father or son do commit wickedness, it shall be punished with natural death before Natures course is run; and if either the father or the son doth work righteousness, he shall have the reward of his righteousness he hath wrought, that is, he shall have the benefit of the legal Law, and shall not be cut off from the Land of the living, as long as his natural life doth last; likewise, if the father or the son hath committed wickedness in his life-time, yet if he shall turn from his wickedness, and keep Gods legal statutes, that is, follow the Law written in his heart, that is, Thou shalt not do no Murder, thou shalt not steal, thou shalt not commit adultery, nor bear false witness and the like, and do that which is right between man and man, which righteousness is but the righteousness of the legal Law written in mans heart; as if a man doth this he shall surely live in it all his days, and shall not die before Natures course be run; likewise the son shall not suffer death for his fathers sin, nor the father shall not die for the sons sin, but he that sinneth shall die for his own sin; and if the father be righteous, it shall not save the son from death; and if the son be righteous, and the father wicked, the sons righteousness shall not deliver the father from death before the course of nature is run, but he shall be punished with death for his own iniquity.

For this is to be minded by the Reader, that God said in the Commandment, He would visit the sins of the fathers upon the children unto the third and fourth generation of them that hated him; Therefore it was a Proverb among the people of the Jews, that if children that had fathers that were wicked, the children of those fathers were heartless to work righteousness themselves, seeing the sins of their fathers must be visited upon them to the third and fourth generation: they thought it was a vain thing to serve God themselves, seeing their fathers sins must be charged upon

upon them, therefore it was God took off the murmuring of the people, and doth promise that every one that sinneth, let it be the father or the son, he shall die for his own iniquity; or if either father or son doth work righteousness, it shall be rewarded upon his own head according to his righteousness; and if either father or son that hath committed wickedness, doth return and repent of it, and do that which is right between man and man, he shall be forgiven that wickedness he committed before, and shall not die for his former iniquity.

So that this Scripture doth relate only to a legal righteousness, and to a legal punishment, and being put to death by legal plagues and punishments for sin, and hath no relation not in the least to Election or Reprobation, or to eternal salvation or damnation, for the keeping of that Law or Commandment could not give life, neither did God intend to visit the sins of the fathers upon the children unto the third and fourth generation to eternity. *Penn* might say that were unutterable cruelty in God indeed, to punish a child eternally for his fathers sin, but that punishment God threatened to visit upon the children to the third and fourth generation, it was temporal and not eternal, as famine, sword, pestilence and natural death, as is exprest abundantly in the Old Testament, so that Gods rewarding of Mans legal righteousness, it was and is with temporal blessings of this life, and his punishing men for committing wickedness, and breaking that legal Law written in mans heart as aforesaid, he punisheth them with temporal punishments, even in this life, with death it self; as for example, is not there many a man for stealing, put to death for that very Act, before he hath lived out half his days: and is not many Murderers cut off by the legal Law before his days be half expired; and is not the Adulterer and Adulteress many times destroyed by that foul disease the Pox, in the midst of their days, and these sins of the fathers are many times visited upon the children, to the third and fourth generation, by shame and disgrace to the children among men, besides diseased bodies, poverty and beggery

sticketh close to the children of wicked fathers; but the punishment of eternal damnation God doth not inflict upon any man for the sin of his father, but for his own sin only. This is the true interpretation and meaning of this Scripture, and that this place doth no ways relate to Election and Reprobation to Eternity in the least.

Secondly, *Penn* quotes 1 Tim. 2. 3. 4. the words are these, *For this is good and acceptable in the sight of God our Saviour, ver. 4. Who will have all men to be saved, and to come unto the knowledge of the truth.* *Penns* Argument drawn from these words, saith he, If the Apostle writ by the Spirit of God that gives to know the Minde of God; then it was the good-will of God, that all men not excluding any upon a Predestination, should come to the knowledge of the truth and be saved: and consequently, saith he, there is no predestinated restraint upon mens understanding from knowing the truth, nor fore-appointed from their enjoying the end of such true knowledge, even the salvation of their souls.

*Answer,* That this place of Scripture hath no relation at all to Election and Reprobation; for *Paul* doth plead more for Gods Prerogative Power, in electing and reprobating men by his own Prerogative Will and Pleasure, without any relation to good or evil Actions, then any man whatsoever, as I shall prove hereafter; and if *Paul* should deny election and reprobation in this place, as *Penn* doth infer, then he would grossly contradict his own writing, *Rom 9. 11.* which he so strongly disputeth and argueth for; but I perceive *Penn* is blind and ignorant; and hath not been well-read in the Scriptures, his Minde hath been exercised at the University, more upon old Histories, and studying to find out the thoughts of mens souls when their bodies were opened and dead, but when their bodies were alive, he never knew what thoughts, purposes nor intents they had in their hearts, not by their words and actions; but when they were cut up, he thought to find their

their thoughts to find the inside of man, but that their souls were  
 flipt out before they were opened. This is only a word by the  
 way, to shew that *Penn* is grossly ignorant of the Scripture, that did  
 not reade *Pauls* mighty strong Arguments for Election and Re-  
 probation; and quote these words of *Paul* to overthrow all that  
*Paul* had written before; because *Paul* saith, this is good and ac-  
 ceptable in the sight of God our Saviour, who will have all men  
 to be saved, and come unto the knowledge of the truth.

This doth not disprove Gods Election; but *Paul* speaketh  
 these words only to encourage men to believe in Iesus Christ, in  
 as much as we Apostles are Ministers of Christ to preach life  
 and salvation by believing in him, we are willing that all men that  
 hear us should come to the knowledge of the truth and be saved,  
 for we not knowing who is Gods Elect, and who is not, but by  
 their belief or unbelief of our doctrine: and it is our desire, that  
 all that hear us might believe us, as well as some, and be saved,  
 and in this sense the Apostle might say it would be acceptable in  
 the sight of God our Saviour, who will have all men to be saved,  
 and come unto the knowledge of the truth; but when *Paul* saw  
 that some men did believe his doctrine, and some men did not  
 believe but persecuted his doctrine, he knew then them to be e-  
 lected to salvation that received his doctrine, and those to be re-  
 probated to damnation, that did reject, despise and persecute his  
 doctrine; which made him with himself accursed from Christ for  
 his Friends and Kindred in the flesh; he was so sensible, that his  
 Kindred in the flesh were of the reprobate-seed, and pre-ordained  
 of God to be blinded and hardned, to oppose the truth, that they  
 might be damned to eternity: if *Paul* had not known this, he  
 would never have wished himself accursed from Christ for their  
 sakes, but that he knew himself elected and chosen of God, and  
 that God could not alter his Decree, and curse him now, he had  
 chosen him and blessed him: also he knew God had reprobated his  
 Brethren and Kinsfolk in the flesh, that they should not believe  
 the truth declared by him, but should perish in unbelief to eter-



nity. Therefore it is said in Scripture, that as many as were ordained to eternal life believed; this *Paul* was sensible of, and could not alter his Decree in Reprobation, no more then he could in Election. This is the true interpretation and meaning of *Pauls* words in this place.

#### CHAP. XIV.

Thirdly, *Penn* quotes 2 Pet. 3. 9. *The Lord is not slack concerning his Promise, as some men count slackness, but is lo g suffering to us-ward, not willing that any should perish, but that all should come to repentance.* *Penns* Argument drawn from these words, saith he, The long-suffering of God, either related to the Elect or Reprobate, or neither, and saith, not to the Elect, because there is no need of fearing their perishing; and saith, not to the Reprobate, for there is no possibility of their repentance, and saith, therefore to neither: and saith consequently, either the place is spurious or deceitful, or else those kind of Elections and Reprobations are meer Phantasms; and saith, Let these few instances serve, of those hundred that might be mentioned most expressely to confirm the same.

This is the whole strength *Penn* hath, and Scripture he hath brought, to prove that this Principle of Election and Reprobation is accursed by Scripture. Alto *Penn* hath given eight Reasons against Gods Prerogative Power in Election and Reprobation, but they are the very absolute Reasonings of a Reprobate, and he hath discovered himself plainly to be one of the seed of the Serpent. a Reprobate that will be damned to eternity, in that he hath opposed, denied and blasphemed in a high nature the Prerogative Power and Will of God, in charging the Creator with being unrighteous, unjust, and more cruel then men or devils, for electing some men to salvation, and reprobating some men to damnation for his own glory. First, saith he, it renders God most unwise. Secondly, he saith, it greatly disparageth his Justice.

Justice. Thirdly, he saith, it quite destroys his mercy, and renders him the most cruel of all Beings. He saith, but above all things it strikes at the very Root of Gods Rectitude and faithfulness, and makes him worse then the worst of men or devils. Fifthly, he saith, this principle would defile his eternal inherent holiness, by making him as well the father of sin as of destruction. Sixthly, he saith, but this would stain the glory of the Almighty, unless it be compleated in the eternal destruction of far the greatest part of mankind, Seventhly, he saith, this destroys all Gods Works in reference to Gods unalterable Decree, because Man cannot by his good works nor his evil works alter Gods Decree, saith he, and therefore will I give my self unto the liberty of the flesh, and enjoy the pleasures of this life whilst I can have them. Eighthly, he saith, it destroys all Government, since who cares how desperate he is, or what injury he does, who conceiting to himself his Post is pitch, his estate set, and that unchangeably, but breaking all Laws, takes his revenge on what will bring him to condign punishment for his exorbitancies.

*Answer,* That these reasonings proceeded out of the imaginations of your own heart, which is the devil, that replies against Gods Prerogative Power, do you know that a Prerogative Power is above all Law, and there is no disputing against that Power except you be able to wage war with him; there is no way to deal with a Prerogative Power which is above all Law, but by submitting unto it, for what a Prerogative Power doth, it is for his own will and pleasure to set forth his glory, and there can be no glory to that power if all were happy and none miserable; therefore if God should not pre-ordain some men to be saved to set forth the glory of his mercy, and pre-ordain some men to be damned, to set forth the glory of his Justice. What ground should any man have, to praise God for his mercy towards him, seeing all men may obtain the same if he will, then if I have obtained it by my righteousness, I received no mercy from God, it was a reward due for my righteousness; but seeing the case is so,

that all men by nature are children of wrath, that is, all men are concluded under sin and death, as well the seed of *Adam*, the elect seed, as the seed of the Serpent, the reprobate seed; so that these two seeds have replenished the earth with millions of men and women, more then can be numbred; now these two seeds being sown in the field of this world, and they are both fallen from that excellent estate that God created them in, viz. the Serpents seed is fallen from that Angelical estate wherein he was created; and the seed of *Adam* is fallen from that Paradisical and innocent state he was created in, so that God hath sowed the field of *Adam* fallen, as Wheat in the field of this World; and he hath sowed the seed of the Serpent fallen from his state, as tares in the field of this world, and they both grow together.

Now, it would make a man admire, and think it impossible for God to separate these two seeds again, even the tares from the wheat, that is, the seed of *Adam* from the seed of the Serpent again, and that the seed of *Adam*, the Wheat, the Elect of God, shall be gathered into Gods Barn in the Kingdom of glory; and the tares, the seed of the Serpent, the Reprobates, shall be burnt with unquenchable fire here upon this earth in the Resurrection, when time shall be no more; but saith doth comprehend how God can do this, therefore it is said by *Paul*, *That all that died in Adam shall be made alive in Christ*; but those that died in the Serpent-Angel shall never be made alive in Christ, why, because all that died in *Adam* are the Elect of God, and shall be saved in the Resurrection, and all that died in the Serpent are reprobated, and shall be damned in the Resurrection, and this God will do for his own glory, neither could his glory be so exceeding splendent if he did not do thus.

Again, how is it possible that any man should know himself a Reprobate, and that God hath pre-ordained him unto eternal damnation for to set forth his glory? or how shall any reprobate know his poist pitch, his state set in Gods Decree, whereby to encourage

encourage him to be avenged of that Decree, and a wickedness the more. This is impossible, for any reprobate to know himself to be a reprobate, and that God hath appointed him to be damned, except he do such things as *Cain* and *Judas* did; and then he would avenge himself, nor do no wicked Action to any but to himself, as *Judas* did; for it is the nature of reason in man, that if he did certainly know that he should be damned, let him do well or ill, then would he be more righteous then before; for the cause why men do such wickednesses and exorbitancies, it is because they do not know that they are reprobated, and shall be damned to eternity; if they did, they would avoid the doing those things seven times more then they do.

For the not knowing a man is pre-ordained to be damned, is one main cause that makes him Act such wickedness as he doth, because he not knowing he shall be damned, he hopes for mercy, notwithstanding his wicked Actions, which if he knew he were a reprobate, he would Act better things then he doth now he doth not know it; as for example, if you *Penn* the *Quaker* had known your self to be a reprobate, as well as I do, you would never have blasphemed against the living God in the form of a man, as you have done: now you do not know your self to be a reprobate, and pre-ordained to be damned.

For this I say, a man may by faith know his own salvation and election, and the salvation of others, therefore it is that *Peter* saith, *Make your Calling and Election sure, for if you do these things you shall never fall*; so that a man may be sure he is elected and shall be saved: but man by *Job* or reason, can never know that he is reprobated, and shall certainly be damned, though he may fear he shall, yet he hopes he shall not. Again, a man being sure of his own salvation and election, he knoweth perfectly that another man is a reprobate: as for example, I do perfectly know that you *William Penn*, *George Whitehead*, *George Fox* and several others of you, *Quakers*, that they are reprobates, and pre-ordain-

ed to be damned to eternity, to set forth Gods glory as vessels of wrath: this I do perfectly know; but you know it not, and which way will you deliver your selves from Gods decreeing you in the seed to be damned to eternity, for Gods glory; and my knowing it will be so unto you in the Resurrection; for as I know my self to be of the seed of *Adam*; the seed of faith, and shall be saved; so I do perfectly know that you are the seed of the Serpent, the seed of reason, and must be damned, and you no ways can avoid what I have said.

In the next place, that the Reader may be thoroughly convinced of Gods Prerogative Power, and submit unto it, as I have done, in his electing and reprobating men and women, some to be saved, and some to be damned: the Scripture is as full for this very thing, as for any one point whatsoever as may be seen by these Scriptures following.

## CHAP. XV.

*Isa. 43. 1.* Behold my servant whom I uphold, mine Elect in whom my soul delighteth. so *Mat. 24. 21.* But for the Elects sake these days shall be shortened, *ver. 21.* in so much that if it were possible they shall deceive the very Elect: so *Mark 13. 20.* And except that the Lord had shortened those days no flesh should be saved, but for the Elects sake whom he hath chosen he hath shortened the days; so *Luke 18. 7.* And shall not God avenge his own Elect which cry day and night unto him, though he bear long with them: so *Rom 9. 11.* For the children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works but of him that calleth, *ver. 12.* It was said unto her the elder shall serve the younger, *ver. 13.* As it is written, *Jacob have I loved, and Esau have I hated, ver. 14.* What shall we say then, is there unrighteousness with God, God forbid, *ver. 15.* for he saith to *Moses*, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have

have compassion, *ver. 16.* so it is not of him that willeth, nor of him that ennaketh, but of God that sheweth mercy, *ver. 17.* For the Scripture saith unto *Pharaph.* Even for this same purpose have I raised thee up, that I might shew my Power in thee, that my Name might be declared throughout all the earth, *ver. 18.* Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth, *ver. 19.* Thou wilt say then unto me, why doth he yet finde fault, for who hath resisted his Will, *ver. 20.* Nay, but a man, who art thou that repliest against God? shall the thing formed say to him that formed it, why hast thou made me thus? *ver. 21.* Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour, *ver. 22.* What if God willing to shew his wrath, and to make his Power known, endured with much long-suffering the vessels of wrath, fitted to destruction, *ver. 23.* And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory; so *Rom 11 5.* Even so then at this present time also there is a remnant, according to the Election of grace; and *ver. 7.* but the Election hath obtained it, and the rest were blinded; so *Gal. 3. 13.* Put on therefore as the Elect of God holy and beloved, bowels of mercy: so *Titus.* Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of Gods Elect.

Here the Reader may see that God hath elected some men to be saved, and rejected some men to be damned; here it is plain and clear, that the Prophets, Apostles, and Christ himself, did know that some men were elected to salvation, and so no men are predestinated for damnation, on purpose to set forth the glory of God, without any relation to righteousness or unrighteousness; but merely to shew forth the Prerogative Power of the Creator: for what glory could be given to God for his mercy and salvation; if the Creature that is saved did not know that his fellow-creature had no mercy shewed to him; neither doth God shew mercy to his elect, because his sins are less then the sins of the reprobate, for



many of the Elect hath committed greater sins then the reprobate hath, yet because they are the seed of *Adam*, and so elected; God doth shew mercy unto them; and though many of the Serpents seed that hath been righteous all their days between man and man, and hath committed far smaller sins in mans account; as for example, the sin against the Holy Ghost is counted by righteous men but a small sin, only for speaking a word against the holy Spirit, calling it the spirit of the devil; God doth judge this sin unpardonable, which legal righteous men count but a small sin, which God counteth the greatest sin of all; and God hath pardoned great scarlet sins that hath bin as red as scarlet upon the soul of man, and this sin that is looked upon by legal righteous men as no sin, but thinks they do God good service in blaspheming against the Holy Ghost, in calling the Spirit of truth a devil; which you *Penn* and many of you *Quakers* have done. This God doth count the greatest sin of all, and hath said that it shall never be forgiven, neither in this life, nor in the life to come, but all manner of sins else shall be forgiven unto men.

So that God will retain his Prerogative Power in election and reprobation for his own glory, for he hath made all things for his own glory, and the wicked for the day of wrath: now if God hath made you *Penn* and others for the day of wrath, as I know he hath, how will you help your self; and though you reply and say, Why doth he yet finde fault, who hath resisted his Will? God doth own that you have not resisted his will, for he made you on purpose a vessel of wrath, to set forth his Prerogative Power in your condemnation, and he hath made me a vessel of mercy to set forth his Prerogative Power in my eternal salvation: This I perfectly know; and though you reason against your Creator, and do count him more cruel then the work of men or devils, God doth own this also, and doth exercise his Prerogative Power upon his creature, as the Potter doth upon the clay, he maketh one vessel to honour and another to dishonour, and how shall the clay prevent the Potter from doing what he will, neither can any man pre-

ven;

vent himself from being a vessel of wrath, nor from being a vessel of mercy no more then the clay could; but he that made both these vessels knoweth how to dispose of them for his own glory; and the vessel of wrath is as necessary for Gods use as the vessel of mercy; for in that he hath made a vessel of wrath fitted for destruction, it is that he might make known the riches of his glory on the vessels of mercy, which he had prepared unto glory; Also this is to be observed, that the clay doth not know whether the Potter will make it a vessel to honour or to dishonour, neither doth man that are born into this world, that God the Potter of Heaven hath made them vessels of wrath, or vessels of mercy, until it is revealed unto them by that seed of faith that is risen in them; and when a man knoweth his own salvation, and that he is an elect vessel, he may easily discern another to be a reprobate, a vessel of wrath appointed to be damned, though he doth not know it himself.

Again, it may be objected that the clay that the Potter maketh vessels of one to honour and another to dishonour; it is a senseless lump, and feelth no more pain on the fire, then the honourable vessel at the Kings Table is sensible of honour. *Answer,* That God the Potter of Heaven hath a Prerogative Power over a living vessel, as a living man hath over dead clay, because he is the Father and Giver of all life to man and beasts, and all other creatures that hath life: for as dead clay doth set forth the wisdom and workmanship of living men in making vessels of dead clay for his own use, honour and glory; so is it with God, he maketh vessels of wrath to live in torment to eternity; and he maketh vessels of mercy to live in Joy and Pleasure for evermore, to set forth the glory of his mercy: so that both these vessels must live eternally, else Gods glory would be eclipsed and veiled, and not seen in the splendour of it; and the cause why this must be so, is because God hath a Prerogative Power over all life, as the Potter hath over dead clay: This point *Paul* doth prove with undeniable Arguings, so that this point of election and reprobation

is proved by Scriptures and it was the faith of the Prophets, and the faith of the Apostles, and it is *Reeve* and *Muggletons* faith, yet *Penn* faith, it is highly inconsistent with reason; but I am sure it doth consist with faith, and with the Scriptures, as hath bin abundantly proved before.

Yet *Penn* faith, this Principle is accurst by Scripture he will prove, and faith, that Antiquity both knew and abhorred this opinion, and quotes *Josephus* and several other old Authors, which know not their own election no more then *Penn* doth, that caused them and him to abhor the truth of God, and the Apostles faith, and the Prerogative Power of God, to limit his Will and Power to their dark imaginations: I know the cause why they abhorred this principle of election and reprobation, because they did not know themselves elected, nor their own salvation neither; neither did they make their own calling and election sure, if they had, they would never have abhorred their own election, that God had made them vessels of mercy, for reason in man is subject to abhor that another should be made in a better condition then himself, or that God should shew more mercy to another then to him: this is abhorred by men that knows not their own election and salvation; but I know they lived in a dark time of the world, and in ignorance of the true God and of his Power: so I shall leave them to him to judge them, as they judged his truths to be heresies: Thus I have given Answer to those six Points, or Secrets of God which *Penn* calls Heresies, which may satisfie the Reader that can understand the Answer aforesaid: and they may see that I have proved by Scripture those six Points and Secrets of God to be of absolute necessity for every man and woman to understand and believe, against *Penn* the Quakers Assertions and Arguments.

In Page 36. *Penn* faith, that there was one *Buddas* that writ several books, and his end was to break his neck: and *Penn* faith, It is to be feared that a worse will befall miserable *Muggleton*, even  
torment

torment of spirit, as *Reeve* is said to have left the world in: and in *page 37.* *Penn* desireth the Reader to delay not to pass the just sentence of Impostor and Counterfeit upon them and their Commission.

## CHAP. XVI.

*Answer,* That *John Reeve* did not leave the world in torment of spirit, as hath bin said unto you and unto others; but he left the world in as much Peace of minde, and confidence in the Commission of God that spake unto him, as could be express'd by man, as some can witness at this day that are alive: but some that saw his departure, that closed up his eyes, and heard his last words, are dead since: but I look upon it but a vain thing for us to vindicate our selves from slanders, lies and evil reports, for there is no stopping the mouths of Serpents: likewise, you say it is to be feared, that miserable *Muggleton* will have a worse death then breaking his neck. I know it would be the joy of the Quakers hearts if such a thing should befall me: but God hath preserved me from all casualties from my birth to this day: I never had no broken bone, sprain, burseness, diseases of body, nor no defects in nature to this day: and I do not question but the good Providence of God will preserve me from all Accidents of Nature to my lives end: but from persecution and abuses from wicked men I cannot promise my self to be secure, for mine enemies are more then I can number for multitude, but the Law doth preserve me from them, therefore I do yet live in the Land of the living, and am made able to withstand the malice and hatred of all mine enemies: Besides, what would it advantage you Quakers and others that are under my sentence, if such misfortune should happen unto me, it might be some comfort to others that cometh after you, but it will advantage you nothing at all: for what I have said concerning you, and several others of your mighty men, it shall stand like a rock that cannot be moved, and like the Law of the *Medes* and *Persians* that cannot be altered, deliver your selves

if you can; And as for your desiring to pass the just sentence of Impostor and Counterfeit upon us and our Commission: To this I say, it is not proper to call a man Impostor, except a man had made a profession of truth before, which *Reeve* nor *Muggleton* never did, because we never did know the truth until about twenty years ago, except you do count the Puritane Religion was the truth indeed: I was a zealous Puritane before, and I did fall from that Profession to an honest just life between man and man, and if that was an Impostor, then thousands and many of you Quakers your selves are Impostors: for I have known many of you did fall from being puritans to be Ranters, and from Ranters to Quakers, so that you Quakers are double Impostors by this rule: But this I say, you Quakers cannot properly be Impostors, because you never were in truth, nor are not in truth now. But if I should fall from this faith I have declared above 20 years, then should I be an Impostor indeed: likewise, whoever hath believed our doctrine of truth which we have declared, and hath made a profession to own it, and to love and justifie it, and shall afterwards fall from it, and question the truth of it, and rebel against it, such are Impostors indeed, for no man can properly be said to be an Impostor, but he that falleth from a true Prophet, true Apostle, or true Minister of Christ; but there is never a man in the world at this day that can become Impostors, but such as have made a profession of *Reeve* and *Muggletons* Commission, and fall from it, as aforesaid, such indeed are Impostors, and none else, so that the Reader may see the gross ignorance of learned *Penn* the Quaker, that doth not know who is an Impostor and who is not.

Again, I understand that *Penn* hath been brought up to Learning at the University on earth, to read old Histories and old Authors Judgments concerning heresies, and to finde out the thoughts, purposes and intents of mens hearts, when they are opened by the doctors: but that the soul was slipt out before, as *Penn* doth imagine, so that no thoughts, purposes nor intents of the

the mans heart could be found when the body was Anatomized, so that *Penn* concludes that the soul cannot die but is immortal, else the thoughts, purposes and intents of a mans heart might be found when his body is cut up; this is *Penn* the Quakers faith, and he is not ashamed of it: but who would have thought that learned *Penn* should have discovered such ignorance and blindness of minde, for he hath exprest great ignorance in quoting so many Popish Authors opinions and judgements upon heresie, which knew not the truth themselves; but do you Quakers indeed believe that *Augustine*, *Eusebius*, *Socrates* the Philosopher, and many others you have named, were endued with an intalible Spirit, or had any Commission from God to be Iudge what was heresie and what was truth in their time: if so, why then do you Quakers revolt from those old Authors practice and opinion as to your doctrine.

For they never did own the light in man to be the very God, as you Quakers do; and do you think that *Augustine* and the rest would not have condemned the Quakers principle for heresie if it had been in their time? they would have judged it to be the greatest heresie of all others: for a man to believe there is no other God but the light within man, and that neither the Father nor the Son hath never a body of their own, *Augustine* and all those old Authors would have judged this to be Antichristian heresie indeed. I thought you would have bin ashamed to bring old Authors that lived in the dark time of the world to prove your doctrine. Did I ever bring any Author to prove what I say against you, but the Scriptures and my own revelation for what I have declared: but *Penn* hath shewed his gross ignorance, to bring old Authors to prove what he saith; for *Fox* the Quaker hath said, that they could have known the minde of Christ, and that they were in Christ before the world was, if no Letter of Scripture had been written; so that *Penn*s knowledge is far below *Fox* his father, notwithstanding his great Learning, therefore I perceive *Penn* is very ignorant, and hath had no experi-



ence nor revelation of the light of Christ within him, but what he hath read out of those old Authors books, which doth cause him to talk and write after this rate; and for my part I never saw any of those books he speaks of, neither did I ever read any of those points they condemn for heresie

We never read no books but the Bible and the revelation of the seed of faith arising in me, hath led me by the hand to know the meaning of the Scriptures, and hath given me such appearance, that no question could be asked in spiritual things, but they have bin easie to me; therefore I shall say this unto you *Penn*, who hath bin brought up at the Vniversity on earth several years, and there you have read several books, as you have exprest, whereby you do judge these things to be heresie, because those books did judge them heresie; and are you sure these men you approve of would not have judged Christ himself when on earth, to have bin a Blasphemer and Deceiver, as those did that heard him speak; and would not those old Authors have persecuted the Apostles, as those did in their time for Liars and Deceivers, had they lived in the Apostles time; yea, I am sure they would: for this is a certain rule, that he that will persecute a man for error in Religion, will as soon persecute the truth as errour, and call the truth heresie, for truth doth cause men to be more mad to persecute it as heresie, why, because the reason of man cannot grapple with it, nor comprehend it, which causeth him to be angry and persecute it as heresie; neither did God ever give non-commissionated men power to judge of heresie in spiritual things, yet *Penn* hath no other proof for those six Heads to be old heresies, but the Antiquity of old Authors books, which *Penn* hath read at the Vniversity, as may be read in his book.

## CHAP. XVII.

But whatsoever I have learned in spiritual things, and as to these six Heads, it is from the Vniversity of Heaven, for I have bin

bin at school in the Univerſity of Heaven almoſt 22 years : And I ſaw three Book in Heaven, and they were given me all three to read in; and the fiſt book I read in it was the book of the Law of ſin and death, which is the Letter of the Law of Moſes, which is a killing Letter, which ſaith, Thou ſhalt not do no murder. Thou ſhalt not commit adultery thou ſhalt not ſteal, and the reſt, ſo that this Book of the Law was a Book of death to thoſe that committed theſe things; and as I read a little further I found this Law of ſin and death written in my own heart and in the heart of every man; and I ſaw that all men in the world were under this law of ſin and death, and that God had concluded all men by nature under this law: and in as much as no man could keep this law written in his heart perfectly, but break it either in thought, word or deed, therefore it is that every man lieth under the Judgment of this law written in his heart, therefore this book of the Law that was given for life, that whoever did do it ſhould live in it, yet becauſe no man could keep it perfectly, it became the book of death in all men, which when I had read I was exceedingly troubled and perplexed in my mind what I ſhould do to be ſaved: then I turned my ſelf to read in another book that was opened to me, even the book of Conſcience, and I read in this book to ſee if I had bin guilty of any of thoſe things in the book of the Law in act: and I read in the book of my Conſcience, that I was not guilty of any actual breach of this law written in my heart, which was ſome eaſe to my minde, that if I were to ſuffer eternal death by this law; yet my torments would be the leſs, becauſe I had committed no actual ſin; yet ſeeing that both righteous and unrighteous were concluded under ſin; and are by nature children of wrath by this law of ſin and death; And that when God did raiſe the dead at the laſt day, both ſmall ſinners and great ſinners; and that they ſhould be judged by theſe two books, viz. The Book of the Law written in mans heart, and the book of Conſcience, when they are opened at the laſt day, as in Rev. 20. 12. And I ſaw the dead ſmall and great ſtand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of thoſe things which were written in the books, according to their works; then was I exceedingly troubled what

to do; and I read in the book of Conscience again, saying, Hold fast thy integrity and do not let it go, but as thou hast bin righteous, keep thy self righteous still; and a little while after this, there was given unto me the book of life to read in, and it was opened unto me by the revelation of the seed of God, the seed of faith in me, and I saw my name written in the book of life, and that the second death should not have power over me, and that I should be judged out of the book of life in the Resurrection, to wear a Crown of life and glory to eternity; and I have read in the book of life above twenty years, and in the book of life I saw all those wonderful mysteries and revelations the Prophets and Apostles had concerning God being manifest in the flesh, and the devil being manifest in the flesh, of Hell, of Heaven, of Angels, and their natures, and of the rise of the two seeds, and of the fall.

These things and many more have I read out of these three books in heaven, viz. The book of the Law, the book of Conscience, and the book of Life; in these three books in heaven is contained the Original and Council of God in all things which he hath created, both in heaven above, and in the earth beneath, and of his secret Decrees, which in a measure he did reveal unto the Prophets and Apostles of old, and in a measure Reave and Muggleston hath learned out of those three books aforesaid the same knowledge, as those that went before us, and when the book of the Law was opened, I saw several of the Quakers people, and more especially their Ministers were judged out of those things which were written in the book of the Law, and the book of Conscience, and they were judged out of these two books to suffer eternal death, why, because they made the light of the Law written in their hearts to be very God, and in as much as their Conscience condemns them for rebellion against this God, the Law written in their hearts, they are judged out of those two books, that is, they are judged and condemned by their God the light of the law within them, and the Conscience condemns them for rebellion against the light of the law within them which is their God. Again,

gain, the Ministry of the Quakers are led and guided by the Spirit of Antichrist, that is, the spirit of reason the devil transformed like unto an Angel of light in these last times, that hath clothed themselves with an out side righteousness, seemingly more pure then any Saint, both in their words and apparel, no word must be placed out of joint, and as for Apparel it must be plain, no ribbon, lace, nor gold button must be wore by them, and above all, be sure you keep your Hat on before a Magistrate, nay, put not your Hat off before the King himself, and let not the women make any obisance to the King himself, lest it be counted worshipping the King; this is some of the Quakers out-side righteousness, which seemeth to out-strip the righteousness of the Prophets, Apostles and Saints in their time: but as to the righteousness of faith, which is the righteousness of God, the Quakers people are the worst of all, for they deny that God was manifest in the flesh of Christ, they deny that Christ is God and Man, they deny the blood of Christ to be of any value to redeem them that believe in it from eternal death, they deny and say the soul of Christ did not die, they deny that the same body of Christ, of flesh and bone, that was laid in the grave, that did rise again, they deny that the same body of flesh and bone, that suffered death, that rise again and ascended up to Heaven, to be now a glorified body in Heaven in the form of man, as when he was upon earth; they deny the Resurrection of a body when Christ shall raise the dead at the last day: and if this be not the Antichristian spirit in this last Age, then there never was no spirit of Antichrist in the world at all, as is spoken of in Scripture; but I have had perfect knowledge that the Quakers Ministry is the absolute Ministry of Antichrist in these last times, and that they shall be judged out of those things which were written in the book of the law which they call God, and the book of Conscience which hath rebelled against this law, for I have known several Quakers that hath committed Actions of lust when they were upon the rant, even against conscience, for which several of them hath received judgement in this life, even the soul dis-

ease, poverty and beggery, besides their damnation hereafter.

## CHAP. XVIII.

And when the book of life was opened, I saw many old Authors that did prophecy that the true God was in the forme and likeness of man, when he created man in his own image, and that he would descend from heaven to earth in the Womb of a Virgin, and became very man and very God, and be found in the shape of man, and be like unto man in all things, sin excepted: and that he should suffer death, and rise again by his own power, and ascend up to the same glory which he had before the world was: these and many more glorious things did I see when the book of life was opened; and I saw in the book of life the Authors of this faith, that God was a spiritual body in forme like man from eternity; and I saw in the book of life *Enoch* that walked with God, and *Noah* who was righteous in his generation, and righteous *Lot* who received the two Angels, and *Abraham* the father of the faithful, *Isaac*, *Jacob*, *Moses*, the Prophets and Apostles: These were the Fathers of old that prophesied and declared the same things that *Reeve* and *Muggleton* hath, so that these truths and secrets of God that *Penn* and his old Authors calls heresies, were declared and prophesied of by those holy men of God aforesaid, whose Names I saw written in the book of life; and I saw when the book of life was opened unto me, that *Reeve* and *Muggleton* were the two last Prophets and Witnesses of the Spirit, to finish the Declaration of that great Mystery of God, as was prophesied of by his servants the Prophets, God manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory: Thus I have given the Reader some Account of the old Authors of those six principles of truth as are substantially proved by Scripture before, as *Reeve* and *Muggleton* hath declared, in opposition to those old Authors *Penn* hath brought out of those books he hath read at the University to prove them old heresies. Thus I have

have given Answer to those six points that are of greatest concernment for men to know, without which there can be no perfect peace to the minde of man in this life, nor assurance of peace in the life to come

The last thing for me to speak something to that is of concernment in *Penns* book by way of Reply is the dispute between us in page 38. I confess I did speak two unfavoury words in the discourse being provoked, which I will not deny, as may be seen in the following discourse, and if those two words had not bin uttered by me *Penns* book had not bin worth two farthings but for waste paper; but them two unfavoury expressions put a great lustre to his book, and doth yield comfort to many serpent-devils: but to the matter in hand, I do acknowledge that many of those passages between him and me in the dispute, were as true as they are related by him; but some of them are false as they are set down, indeed as *Penn* saith, he did stay too long before he writ them down, so that his memory failed him, that he hath writ some of those passages that passed between him and me false, and some true, but it would be too tedious for me to repeat whats false and what true, either will signifie but little to the Reader, to let them pass as they are, I am willing that mine enemies should suck what sweetness they can out of them, or what poison, for I am very well satisfied in what I said to him: and as for those two passages that seems to be unfavoury, I shall give the reason by and by. Page 41. *Penn* calls me a liar, for saying *William Smith* the Quaker was dead, it seems he was not dead as was reported: but if *Penn* had stayd his book a month longer he had been found a liar for saying he is yet alive, for now he is really dead, and passed through the first death into the second death: but let *Penn* call to minde what false, lying and wicked reports hath bin raised of me by Quakers and others, how many times I have been dead, and in prison to the joy of their hearts, and that *Reeve* left the world in torment of spirit. These wicked lies and slanders have



have bin reported of us, but more especially of me, yet knowing my own innocency I never charged any for reporting these lies of me.

The second thing in this discourse was this, that I said *William Penn* the Quaker, thou art a Cheat and a Deceiver: neither did I speak this without some ground, for it was told to me in what particulars both at *Cambridge* and in *Ireland* by persons that knew *Penns* beginning, and what his life was better then he did himself: The Reader may perceive that this was before he had a rule of any estate, but what his father allowed him, but those persons are since dead, therefore they shall be nameless, and the things they reported of him shall be nameless also before he peeped after the Quakers: but if they did slander him and report lies of him, they were too blame, and if his conscience be clear, and not guilty of those things, then let the blame rest up on the head of those that reported lies, and his innocency will bring peace in himself, so far as it extends; but upon these words *Penn* and his friend *George Whitehead* said, though it was not their principle to use the law, yet perhaps, said they, his friends may make use of the law to make me prove what I said: and upon their threatening what his friends might do, I did so scorn what his friends could do in that matter, that I said I cared not a farthing for them, nor what they could do: and threatening what they could do by the law if they would use it; whereupon I did say I did not value nor care a turd for him nor his friends, nor what they could do by the law in that matter, neither did I care what they could do in the law no more then the abovesaid: but let the Reader make the prize of these Quakers hearts, that because *Penns* father was a man of estate, and in some power in the Nation Affairs, therefore he boasted of his friends, what they might do by law

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I never heard any poor Quaker boast of their friend, and if *Penns* father had not been born before his son, he would never have boasted of his friends, but if he had been born before his father, as I was born before my father, he would never have boasted of his friend, but might have bin clothed in an old thread-bare black-suit, like a sequestred begging Priest, as I did look like; My meaning is, I do count all those fathers that get estates, and leaves it to the son that never knew the getting of it, but the spending of it, such mens fathers were born before them, as *Penns* father was; but such fathers that are poor and can give the son nothing, and yet the son by his labour and industry getteth a livelihood for himself, and doth rather help his father then hinder him, such a son may be said to be born before his father, as I was that never received six pence portion of my father; and if *Penn* had been born before his father as I was, I believe his suit had been more thread bare then mine, for it is known by many that *Penns* father his beginning was low and mean, his descent far lower then mine, that hath left me nothing, yet by the fortune of War, and his facing about to the right and left, and something else besides, he hath left his son a considerable estate; and I do wish his son to make much of that unrighteous Mammon his father hath left him, and say, Soul, take thine ease for thou hast Goods laid up for many years, for I am sure it is all he shall have both in this life and in the life to come; and for her, *Penn* shall know to his eternal pain and shame, that my God whose dimension is no bigger nor higher then a middle-statured man, as I said to him; and that I justify that saying of mine still, that I would not give a pin for that God which would save us both, now I have given sentence of damnation upon you, neither would I give a rush for that God that cannot die; for our faith is in that God that made man in his own image, whose dimension is no bigger then a middle-statured man, even the bigness of Christ Jesus, who became a little Child, and when he was a man he poured out his soul unto death, and was absolutely dead for such a space of time, as the Scriptures doth testify.

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Thus I have said something in Answer to every particular Passage in *Penns* Book that is of Concernment; and to the Differences between them and me; and as for the latter Part of his Book, it contains nothing but a Repetition of our words, and the drawing Objections out of his own imagination against them: If he would apply to himself to read the Scriptures and observe Contradictions as

them as he hath in our Books, he might bring ten contradictions in Scriptures, for ere he hath pickt out of our Writings, but I shall leave it to the Reader that hath read those Books, and doth understand, whether they be not as good sense, and builded upon as sure a foundation as any Writings whatsoever, as the Scriptures themselves. To consider and conclude.

LODOWICK MUGGLETON,

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AN END.

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*Here followeth A Declaration what the whole Armour of God is, and what is meant by the Wilderness; And a Description of the wilde Beasts I fought with after the manner of Men in the Wilderness, as I was journeying and travelling towards the heavenly Canaan, in those six years time, from the year 1662. to the year 1668. concerning my Travels through the spiritual Wilderness of Mens hearts in Mortality, towards the spiritual and heavenly Land of Canaan.*

*As followeth,*

**I**T was the good Pleasure of God to chuse me one of his two Last Prophets and Witnesses of the Spirit, to declare that great Mystery of God being become flesh, or God being made flesh, as the Scripture saith; and for that purpose the Lord God did give me understanding of his minde in the Scriptures, above all men in the world at this day;--- which thing hath bin made manifest, and is clear to many by those Writings set forth by *John Reeve* and my self:--- This Commission given of God unto me; it was the third day of February 1651.-- And then was I chosen of God to be *John Reeves* mouth, as *Aaron* was to be *Moses*'s mouth: - And as *Aarons* Rod in his hand did smite the Earth and Waters of *Egypt*; in the natural it brought many natural plagues upon the *Egyptians*; and *Aarons* Rod swallowed up the *Egyptians* Rods; so hath this Commission of the Spirit caused spiritual plagues to fall upon many despising spirits, upon their souls and bo-

dies to Eternity; and when they have cast down many Curses upon me, I have cast down but one Curse upon them, and it hath swallowed up all their Curses, so that none are to be seen:- And the curse I have cast down is but one curse to them, and it hath swallowed up all their curses, so that none are to be seen, and the curse that I cast down, it doth remain alone upon all serpentine spirits of men and women.

Also it is recorded in Scripture that *Moses* and *Aaron* went through the natural wilderness, toward the promised Land of *Canaan* a temporal Land, yet a type of the spiritual and heavenly *Canaan*, and much trouble and opposition did they undergo in the wilderness, with the seed of the Serpent; yet they being armed with the Armour of God, even the Commission of God that was put upon them:--- as upon *Aaron* the Mitre of salvation was set upon his head, the breast-plate of holiness and righteousness was tied fast to his breast:- the Ephod of Prophecie was as a white garment down to his feet:- and the holy Oyl of wisdom and understanding was poured upon his head; it wet not his beard alone, but it drenched his beard throughout;- And finally, it did run down his skirts and rich Attire throughout:- signifying the soundness of doctrine and integrity of life being the *Urim* and *Thummim*. This was the Armour of God put upon *Moses* and *Aaron* in that Commission of the Law: and this preserved them from all their enemies that forty years in the wilderness, as they journeyed toward that temporal Land of *Canaan*.

So likewise hath God in these last times chosen *John*  
Reeve.

*Reeve* and my self his two last Troohets and Witellesses of the spirit, to lead the *Israelites* indeed into the spiritual and heavenly Land of *Canaan*, which the other was a type of,--that is, all true believers, of this Commission of the spirit might enter into eternal rest --- that is, to have the Assurance of everlasting life in themselves:-- this is true rest in the soul of man which many can witness at this day:-- and let it not, seem strange, or hard, or a thing impossible in these our days, for men and women in the Assurance of everlasting life abiding in them here in this life; for many can witness the truth of it: for true faith is the evidence of things not seen by the eye of reason; but by the eye of faith only.

Also I read in the Scripture, that the Apostles were clothed with the whole Armour of God in their Commission of the Gospel, as *Moses* and *Aaron* was in their Commission of the Law,-- and that many believing *Israelites* did enter into their rest; that is, had the Assurance of everlasting life in themselves, and so did enter into the Paradise of God, and into the spiritual rest and heavenly *Canaan*, that all true believers doth enter into in this life: this is that Paradise the Thief on the Cross did enter into that very day he believed on Christ.

And that the Reader may understand that all Commissionated men that are chosen of God, hath the whole Armour of God put upon them, that they may be made able to encounter with all wilde Beasts, like men without them, who are yet in the wilderness, and not entred into their rest, as it was with *Moses* and *Aaron*,



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as aforesaid:--so it was with the Prophets afterwards, how did they fight in the Name of the Lord with Lion-like men, Dragons, Tigres, Serpents, Scorpions, in the time of their Commission,

And the Apostles having the whole Armour put upon them, as you may see *Rom. 13.12.* *Paul* exhorteth the Romans that believed his Doctrine of Christ, to put off the works of darkness, and to put on the Armour of light:-- Now what the works of darkness were, are expressed in the words before:-- and what the Armour of light is, its exprest in the words following;-- so in *2 Cor. ver. 7.* *Paul* sheweth how the Apostles of Christ and true believers were endued with the Word of truth, and by the Power of God, and by the Armour of righteousness on the right hand and on the left, made able to encounter with all enemies within themselves and without, as may be seen in the words before and after in that chapter:

Also you may see *Ephes 6.* from the 10. to the 17. ver. *Paul* exhorting all true believers of his Gospel, to put on the whole Armour of God:-- The words are these as followeth, beginning at the 10. verse-- Finally, my Brethren be strong in the Lord, and in the Power of his might; ver. 11. Put on the whole Armour of God, that you may be able to stand against the wiles of the devil, ver. 12. For we wrestle not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places, ver. 13. Wherefore take unto you the whole Armour of God, That you may be able to withstand in the evil day, and having done all to stand, ver. 14. Stand therefore, having your

*your loyns girt about with truth, and having on the breast-Plate of righteousness, ver. 15. And your feet shod with the Preparation of the Gospel of Peace, ver. 16. Above all taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked, ver. 17. and take the Helmet of Salvation, and the sword of the Spirit, which is the Word of God.*

Here the Reader may see, that the true Apostles, and the true believers of them were armed with the whole Armour of God, which made them able to stand, and to encounter with all wicked Principalities of Religion, which were become spiritual wickednesses in high places: and as Principalities and Powers which became as Rulers in the darkness of mens minds, to worship stocks and stones, as the *Ephesians* did the Goddess *Diana*; and as your Heathen Philosophers and Poets, who did imagine God to be the spirit and life of every creature; and so by consequence they conclude, that God is nothing else but Nature, and so doth adore an infinite unknown Being of Beings, as the *Quakers* doth, and so they worship the Creature more then the Creator, as the *Quakers* doth for the Heathen; God is in them as they imagine, their own life being the life of God, thinking God to be the Earth, the Waters, the Element, the Air, so they live, and more and more have their being in God.

So the *Quakers* Christ within them is so big too fill Heaven, Earth, the Air, and all the *Quakers* bodies besides; for the Philosophers, Heathen Poets, and the *Quakers*, God is all one God, for neither of them will own that God hath a Person or Body of his own, nor

now, hereafter, nor never had:-- Also the Apostles did encounter by this Armour of God, with the Sex of the Sadduces, who denieth any Resurrection of a body after death; and with the Pharisee, who was tied to the Observation of the Ceremonial Law of *Moses*, these were Principalities and Powers, and spiritual wickednesses that did rule in the dark minde of man in the Apostles time, as well as persecution in the Rulers of the Jews, therefore called spiritual wickednesses in high places, because the imagination was high in those men aforesaid, to oppose the doctrine of Christs Death, Resurrection and Ascension, which the Apostles preached.

But the Apostles having put on the whole Armour of God, and more especially the shield of faith, they were able to encounter and dispute against all Traditional Ceremonies used in the Law of *Moses*, and against all Heathen Philosophy and Heathen Poetry, and to prove that Iesus was the Christ, and that Christ was now alive in that body he suffered death in, And this I say, none but such as hath put on the whole Armour of God could have fought against such wicked Principalities and Powers in high places, as aforesaid, but committed men, and those whose faith was strong.

Thus God hath put on his whole Armour upon his chosen Prophets and Apostles, and with these weapons have they fought with many strange beasts after the manner of men, as *Herod* that great red Dragon, *Rev. 12.* and *Herod* that Fox who beheaded *John Baptist*, and that generation of Vipers that came to *Johns* baptism, and Serpents that talked with Christ, and fat bulls of *Babylon*,

*shan* in *David's* time, and that devil that tempted *Christ*, these were all *wen*, yea, wise, prudent and honourable men; yet called in Scripture Dragons, Serpents, Vipers, Bulls, Dogs, Devils, Foxes, with many other Names that belongeth to venomous hurtful beasts, yet all but men; these were those beasts the Prophets and the Apostles fought with in their time; and with such beasts have we the Witnesses of the Spirit fought with, which would be too large to tell of all the acts and battels that hath bin fought by us the Witnesses of the Spirit, since the year 1651. but I shall wave all things in this place from the year 1651. to the year 1662. and shall only speak of some of the most remarkable passages and battels that I have fought with several wilde beasts this six years: I thought it convenient to let the Reader see the truth of what hath hapned in some part within this six years; but what hath bin acted by us the Witnesses of the Spirit the 11 years before, that may happen be recorded before I die for the age to come, therefore I shall only speak of some particular passages that hath bin acted by me in this six years time, as followeth.

It was made known unto me by the Revelation of faith, before I had a Commission from God, that I should enter into that heavenly and spiritual Land of *Canaan*; and it was shewed me by Revelation, that I must pass through the Wilderness unto it, where many wilde beasts and venomous creatures should seek to devour me, or destroy me, which thing I did not well understand at that time:--- but afterwards, Appearance shewed me what the Wilderness was, and what wilde beasts and venomous creatures should seek to devour or

destroy or devour me, but the voice of faith said unto me, *Be not afraid, be strong in the Lord, and in the Power of his might, that hath chosen thee one of his last Prophets, and Witnesses of the Spirit,* to encounter with all wilde beasts thou shalt meet with:-- And as the first *Aaron* God chose to pass through the Wilderness toward the temporal Land of *Canaan*; he was clothed with the Armour of God, as afore said:-- The Mitre of salvation was set upon his head, the breast-plate of holiness and righteousness was tied fast to his breast, the Ephod of Prophecie was as a pure white garment down to his feet, and girt about his loins with a pure Girdle of Gold, blew purple and scarlet; and the holy Oyl, consecrated Oyl of the Lord was poured upon his head, and it ran down to his feet.

So likewise when God chose me to be *John Reeves* mouth, it was brought to my minde, that *Aaron* was given to be *Moses's* mouth, and there was put upon me at that time the whole Armour of God, which I did not well understand at present; but the Revelation of faith hath shined to me since in a large measure:-- there was put upon my head at that time the Helmet of salvation, and upon my breast was put the breast-plate of righteousness; the breast-plate was double righteousness, the righteousness of the Law, and the righteousness of faith: and about my waste I was girt with the Girdle of Truth, and my feet were shod with the doctrine of heavenly peace, and in my left hand there was put the shield of faith, and in my right hand the two-edged sword of the Spirit: thus being Armed with the whole Armour of God, I was to travel through the Wilderness to the heavenly Land: I have met with great opposition

position in the wilderness, as I have journeyed this 17. year; but I shall speak but of some few things that I hath fallen out this six years, as I said before.

Now let the Reader observe and minde what Wilderness that was *John the Baptist* did come preaching, *Mat. 3.1* It is said, *He came preaching in the Wilderness of Judea*; sure it cannot be supposed by wise sober men, that it was any natural Wilderness, where natural wilde beasts do live, but altogether to the contrary, as you may see *ver. 5.* where it is said, *Then went out to him Hierusalem and all Judea, and all the Region round about Jordan*: sure this multitude of people would never have gone into the wilderness to have been baptized of *John*, had the wilderness been far from the Cities of *Hierusalem* and *Judea*; and can any sober rational man imagine, that the Pharisees and the Sadduces, who were wise, prudent and honourable men, would have gone into the wilderness to have been baptized of *John*, had the wilderness been far from *Ierusalem*, surely no, therefore that wilderness *John* came preaching in, was no natural wilderness, for it would have bin a vain thing for him to preach to trees and bushes, or wilde beasts; besides, that cannot properly be called a natural wilderness that hath such a multitude of inhabitants near it.

But some may say, What wilderness then was it he preached in? To this I say, the barren hearts of the people that dwelt in *Ierusalem* and *Judea*, and the Region thereabout was that wilderness he preached in, and they were called a wilderness because of the barrenness of faith in their hearts to believe his report, that



Christ the Saviour was now at hand, as doth plainly appear in *Mat. 4* -- And if it be objected, *Where then did John baptize?* To that I say, it was a little distance, a mile or something more, or such a matter from the City and Towns where water was, as it is in several places near *London*, as *Hackney*, *Bow*, and such like; so the people came to him out of the Cities and Villages where the water was, to be baptized of him in *Jordan*, so that the wilderness *John* preached in, and the wilderness Christ was said to be in, when he was tempted of the devil, as in *Mat. 4*. was no other wilderness but the barren unbelieving hearts of the people of the Jews that dwelt in *Jerusalem* *Judea*, and the Region round about, and not any natural wilderness, as ignorant people do vainly imagine, but a spiritual wilderness in the hearts of men being barren of all true faith according to the Prophecie of *Isaiah*, *Mat. 3. 3*. speaking of *John* the Baptist, saying, *The voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his paths straight*; this was that spiritual wilderness hearts that *John* preached in. and that Christ fasted in when he was tempted of the devil, and no natural Wilderness, whatever men do imagine to the contrary; for this spiritual wilderness in mens hearts, is in opposition to that natural wilderness *Moses* and *Aaron* led the children of *Israel* through, toward the temporal Land of *Canaan*.

And such a like Wilderness as this have I journeyed towards the heavenly *Canaan* this many years, and have preached or declared the doctrine of the true and the right devil in the wilderness of *England*, that is, in the barren unbelieving hearts of the seven Churches of *Europe*.

*Europe*; and some of all the seven Churches hath either heard me speak; or seen my Writings, and a few of all the seven hath believed:-- yet the wilderness is very large still, and I have travelled already through the sixth part of the wilderness, with great hatred, malice and persecution from several wilde beasts in the wilderness of *England*, that is, the six Churches: and now there is only one part more of this wilderness for me to journey through, before I can come at the promised Land:-- and the wilde beasts doth live in this latter part of the wilderness, being nearer to the Land of *Canaan* then the other:-- for this part seems to border upon the edge of the heavenly *Canaan*, which makes the wilde beasts that inhabit there, to rage and roar at me:-- for they are exceedingly moved at the sight of me:-- fearing that I should slay them with the two-edged sword of the Spirit that is put into my mouth, and pass into the promised Land, which God hath promised me and all true believers of this Commission of the Spirit.

Therefore I shall let the Reader understand some part of the opposition and battels that I have fought, with the wilde beasts in this part of the wilderness, which seemingly lieth upon the edge of the heavenly *Canaan*, is as followeth in the year 1662.

As I was journeying in the Wilderness of *Derbyshire*, there came many Serpents, and put forth their stings, thinking to have stinged me by the feet; but my feet being shod with true heavenly peace, their stings could not enter, so I smote them with the two-edged sword that was in my right hand, and wounded the heads of

most of them and th<sup>er</sup> venomous stings was cut off so, that they could not hurt, so they crept away; the Serpents were five or six Quakers at *Nottingham* and *Man-  
field*.

After this I journeyed a little further, and there came forth another Serpent; he was not speckled, but more like the colour of an old Adder, and something brown; when he saw me he lift up his head, and put forth his sting a great way out of his mouth, thinking to have stung me in my loins, between the breast-plate and the feet: but I having the Girdle of Truth about my loins, his sting could not enter, so I smote him upon the head with my sword of the spirit, and cut off his sting, so that he cannot hurt none with his sting no more:-- this Serpent Adder was *Edward Bourne*, the Quaker spoken of in my book, called, *The Neck of the Quakers broken*.

After this, as I was journeying a little further in the Wilderness, towards the Promised Land, there came forth out of the Fearn and Mossie ground, two fiery Serpents, whose stings were present death, where the brazen Serpent could not be looked upon immediately: but I being Armed with the whole Armour of God, I knew my self able to encounter with them both:-- but when they had both sight of me, they crept apace till they came near me; they looked very fierce and fiery, and their stings were very long and poisonous; and they lift themselves up both together, and thrust their stings at my breast, supposing it should have touched my heart:-- but I having a double breast-plate of righteousness upon my breast which covered my heart; that  
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As, the righteousness of the Law, and the righteousness of Faith was on my heart, and upon my breast, so that their stings could not enter there:-- they seeing this, their stings could not enter my breast, they both lifted themselves up a little higher, standing as it were upon their tails with long fiery stings:-- they made at my head. But I having the Helmet of salvation upon my head, so that they could not enter there neither:-- so they both lift themselves up again, and made at my face, but the shield of faith in my left hand kept them off; so with the sword in my right hand I smote them both at one blow upon their heads, and cut out both their stings that came out of their mouths, and they could do no hurt any more, but any childe might handle them, and not be hurt by them, because their fiery poisonous stings was taken out of them, by one blow of the two-edged sword I smote them with, so they crept away from me, and I pursued them no further;-- they hid themselves in the mosse ground in the wilderness, their stings being both cut out and wounded in their heads; it is thought one of them died a while after of the wound in his head, and the loss of his sting.

These two fiery Serpents, they were *William Smith* and *Samuel Hooton*, two Quakers spoken of in my Book, called, *The Neck of the Quakers broken*; there was many venomous beasts, as Vipers, Asps, &c. that leaped on me, but I cast them off me to the ground, but several of the Vipers leaped upon me again, thinking to have poisoned me with their stings; but I did as *Paul* did, cast them into the fire:-- so I did cast them into the fire of Hell, there to burn eternally: also there was many Wasps

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whose stings was in their tails flying about me to sting me, but their stings could not hurt me:-- this battel was fought with thoe two fiery Serpents, and other venomous beasts in the year 1661. as may be read in that book aforesaid.

After this, as I was travelling a little further in the Wilderness, there came forth a great red Dragon, very fierce and fell; he was exceeding fat and full of fury, he had two great wings on the sides of his breasts, and his tongue was as it were all in a fire, with the poison that was in it, as if it had been long soak'd in poison many days: and when he opened his mouth he cast forth poison, and whoever this poison did bite upon, it did venom and much hurt; but as soon as ever this Dragon perceived me come towards him with the two-edged sword in my right hand, and the shield of faith in my left hand, he lift up his two great wings, and stood as it were upright upon his feet, and thrust his tongue a great way out of his mouth:-- so I drew near unto him, and he cast forth poison upon my breast, but my breast plate being double as aforesaid, the poison could not enter:-- so I smote him on the breast between his wings with the two-edged sword, and loosened his two wings, so that no strength was in them to bear him up any longer, and he seeing himself wounded in the breast, he roared and cast forth poison out of his mouth upon my head:-- but I having the Helmet of salvation upon my head, the poison could not touch not so much as an hair of my head, so as he put forth his tongue again, thinking to pour out his poison upon my face, I smote him with the sword in my hand another blow, and cut off great part of his venomous tongue, so that

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he departed from me, being wounded, into the thick bushes, among the Serpents and Adders in the Wilderness, as we go to the heavenly *Canaan*, and there this Dragon died about a year and little more after he was wounded:- This great red Dragon it was *Richard Farnsworth Quaker*, as may be read in the *Neck of the Quakers broken*, and of the battels fought between him and me, this was in the year 1663

After this it came to pass, as I journeyed a little further in the Wilderness, in the year 1663 there came forth out of the mossie ground a speckled Serpent, and when he heard the sound of my feet, he came out of his hole, and would have stung me by the feet, for he clinged or winded round my feet, but could not get his sting to enter, so I smote him upon the head with my two-edged sword, and as I lift up my sword from off his head, the edge that was uppermost cut off his sting, so he crept away with the wound in his head, and his sting, out into his hole or dunghil again:- so I heard no more of him to this day:- This speckled Serpent was *Thomas Taylor Quaker*, who was then in prison in *Yorkshire*, it may be seen, his serpentine nature, and wicked poisonous sting he put forth against me, and the truth declared by me, in the Letter I writ to him, which is joyned to the *Neck of the Quakers broken*.

After this, as I was journeying a great way further in the Wilderness of *England*, something near the Land of Promise, in the year 1667. there came out of the thick wood a great old fat Fox; this Fox had no hornes, but however he had ears, and they stood both upright, as stiffe as if his ears had been hornes:- Also



this Fox had two teeth before as sharp as Needles, that what Duck or Goole-Neck he set these two fore-teeth in, were sure to be carried away, in that he threw their bodiks upon his back, and kept their Necks between his two sharp teeth like Needles, and his ears being strong and stiffe, they could not roul off his neck: This Fox seeing me travelling in the Wilderness, marvelled that I should pass through so many dangerous places, where Dragons, Serpents, and several other venomous beasts did inhabit, and yet not slain nor wounded no where:-- so this fat Fox he leaped at my Neck, thinking his two sharp teeth should have met together, as formerly they had in several others:-- but I bare him off my Neck with the shield in my left hand, and with the sword in my right hand, I smote him upon one ear, which mak sit hang down, and cannot stand up stiffe like the other:-- Again, this Fox leaped at my breast, and as he was leaping up, I smote him upon the two sharp teeth with the edge of the sword, and brake them in pieces, which made him raging mad, because he cannot now bite me nor no body else more, for his two sharp teeth like Needles are broke to pieces, and his ears that stood so stiffe like a horne, it now hangs down, it only hangs by the skin:-- This fat Fox I fought with in the Wilderness, it was old *George Fox* the Quaker, as may be seen in that Book of mine, called, *A Looking-Glass for Quakers, how they may see themselves to be right devils.*

Afterwards in the year 1662. I journeyed further in the Wilderness, where the wilde beasts of divers kinds were very thick, grazing in the barren Wilderness,  
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some feed upon moss and short grass, 'others upon the dust in the Wilderness; some upon Acornes, Haws and Sloes, and such things as the Wilderness would afford; this part of the Wilderness, it was something near *Jordan*, as *London* something near the Land that flows with milk and honey:-- and before I did encounter with any wilde beasts any more, I thought to be still and rest a while; but as soon as I had laid down my sword and shield, thinking to have a little rest after the battel I had fought with the great Fox aforementioned:-- and knowing that I must fight with several wilde beasts in this place:-- but as soon as ever I thought to take a little rest, there came suddenly upon me a wilde Bull; I never saw him nor thought of him, till he roared at me, his Noile gave a great sound in the Air as if it had thundred, and he was almost upon me before I could take up my sword and shield: his hornes were short but very sharp and strong, and his sharp hornes were running full butt at my breast, thinking to run them through my heart before I could take up my sword and shield to defend my self; but I laid my two hands upon his two hornes, and by that strength which was given me, I flang him about, and he burst asunder and died in less then three weeks after, so was I delivered from this fierce wilde Bull, who would have destroyed me with his sharp hornes at one push, had he entered my breast; but by the strength of my God whom I served, he burst in sunder, and so died, and I received no harm; This wilde Bull who roared at me, and ran his hornes at my breast, it was *Thomas Lee* Speaker of the Quakers.

Afterwards, in the year 1668 I journeyed a little further in the Wilderness near *Jordan-London*; there came  
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forth out of the dirty mire a wilde Bore; his bristles were all off his back, and he was so besmeared and dawb'd with his own dung that his flesh could hardly be seen, also he stank, that a man might have smelt him at a great distance before he came near; he was very giddy in the head, as if he were phrensie in the brain, for he could live with less food then any of the wilde beasts in the wilderness, being much given to fasting, which made his head to totter or joggle, and his eyes dazzle, and his brains to hang loose; sure he battened in his own dung, which made him so to glory in his shame, for he would run among many clean beasts, as if he were as clean as any, when as the clean beasts could not endure the smell of this wilde bore:-- This wilde bore had two long tusks stuck out of the two sides of his mouth, and with these he did hurt many, for where he smote with his tusk he made a wound:-- so he hearing the sound of my feet as I was travelling in the wilderness, this wilde bore came grunting with a few bristles about his neck, stood upright with his two great tusks a great way out of his mouth; he seeing me, he made at me with all his might, thinking to have smote his tusk into my leg; but I smote him with the two-edged sword between his two ears which made him shake his head, for his ears are loose; and he finding his head very dizzy, but his tusks yet sound, he made at me again, thinking to have wounded me in the leg;-- so as he was throwing his head aside, as bores use to do, I smote him upon that tusk next to me, and the sword went through his mouth, and brake the other tusk also, so that he is now disabled for ever for doing any more hurt, either with his head or with his teeth; this wilde bore is one *Solomon Eccl Quaker*, spoken

spoken of in that book, called, *A Looking-Glass for Geo. Fox the Quaker.*

\* After this, in the year 1668. it came to pass, that many Vipers who leaped upon me with poisonous stings, but I cast them off me into the fire of hell, but there came two Vipers above all the rest, which leaped upon my breast, thinking to venom my heart, so as to make my breast swell:-- but I having a breast-plate of double righteousness, as aforesaid, their venomous tongues could not enter, so I wiped them off my breast, and they fell on the ground, so they recovered themselves again, and they both together leaped upon my head; but the Helmet of salvation being upon my head, for that was never off me night nor day this 17 years, so their venomous tongues could not enter the neither; so I cast them down upon the ground again:-- then immediately one of these Vipers leaped at my face, with great venom in his tongue against me and my God; seeing this, I smote him with the edge of the sword, even through and through his venomous tongue, and cast the body of him into that eternal fire of hell, where he can in no wise get out; the other Viper seeing his fellow viper thus smitten, and thus sentenced by me, he also leaped at me, so I smote him with the edge of the sword also, even the sentence of eternal death; then they were both enraged, and in a flame with the fire of hell, and so departed from me, casting out abundance of poison, and foam of venom out of their mouths at me at their departure: and a matter of five days after this battel was fought with these two strange Vipers: I heard that one of these two Vipers was going out of the body, but it was a matter of

twelve weeks after he received his deadly wound, before he did quite depart or go out of his body :--- These two Vipers *I* fought with, it was upon the 7th. day of *October*, in the year 1668. and these two vipers *George Whitehead* and *Josiah Cole* two Quakers, and Speakers of the Quakers; and since *Josiah Cole* is gone out of the body, as they do vainly imagine, but *I* say he is gone through the first death into the second death, where *George Whitehead* shall go in his time, where they shall never see light more to eternity: These were two such vipers as came to *Johns* baptism, *Matth.* 3. 7.

After this it came to pass, as *I* was journeying in the wilderness near *Jordan*, there came forth of the Wilderness a young spruce Serpent, he was very quick and nimble: he was hardly a year and an half old, his sting was hardly grown to perfection, for he knew not well whether his sting was in his head or in his tail: if he had he would have had a care of leaping upon the sword's Point as he did; he had bin in the Wilderness but a year and an half, or thereabouts, amongst some old Serpents, Foxes, Dragons, Vipers, Bores, Bulls, and other wilde beasts:-- and he hearing so many of these Serpents and wilde beasts to be overcome and beaten before him, and yet *I* received no wound:-- he was conceited, being young and nimble, to leap at the first leap upon my head, thinking if he could sting me there, he might trample me under his belly, or that *I* might fall under his belly, and as he drew near me, or crept near me, he put forth his sting out of his mouth, it was sharp and long, but very small and slender, but it was poisonous enough for the time of its growth,

growth; and as he began to raise himself up to leap at me, I smote him upon the head with the edge of the sword, and the point of the sword went through his sting, so that his sting cannot hurt now at all, though he hath endeavored since; so he went among the wilde beaks in the wilde trees again, and lieth in some hole in the earth. This young Serpent it was *William Penn* the Younger Quaker, whom we metred into the Quakers Antichristian principle, being a scholar, grew so proud, and full of conceited wisdom, that he would trample me and my God under his feet as dirt, for which things sake hat the wrath and vengeance of that God-Man, the Lord Jesus Christ, who I own, pursued and overtaken several of that cursed Crew of Antichristian Quakers, who despiseth such a God that is in the forme of a man. I have his own Writing to shew the truth of this,

After this battel with the young Serpent, being in the Wilderness near to the waters of *Jordan*, the Serpents, Vipers, and all manner of wilde beasts were very brief, that I could have very little respite for fighting with one or other of them:-- for they were more numerous in this part of the Wilderness then in all the rest which I travell'd through; so I being weary, was willing to rest my self a while, before I journeyed any further; but as soon as I was laid down to rest, there came forth of the thick bushes in the wilderness an old she-speckled Serpent, and I heard her hiss very loud as she crept out of the bushes before I saw her;-- so I armed my self ready, but when I saw her I marvelled, for I did not think that she-Serpents had such long fiery poisonous stings; it was more long and poisonous then any he-Serpent I met with before; but that I knew she was



the Mother of another he-Serpent spoken of before, I should have rather taken her for an old she-Bear robbed of her Whelps, for after she had first hiss'd aloud, afterwards she roar'd and spit poison out of her mouth; the poison lay upon the top of her tongue like soap-suds, and a sharp sting like a Needle stuck out a pretty way beyond the poison:-- so I viewed her as she crept near me, and as she lift up her self, standing as it were upon her tail; she put forth her tongue with the sharp sting like a Needle, and the poison like soap-suds upon it; so I viewed it well, I smote her upon her poisonous tongue with the edge of the sword, and cut the sting and venom quite out, so that she is disabled for ever doing any more hurt with her sting: This she-Serpent was *Elizabeth Hooton* the Mother of *Samuel Hooton* a she-Quaker; her Letter is to be seen and my Answer to it.

And immediatly after the battel was ended with this she-Serpent,-- there came forth out of the Wilderness, being angry that this she-Serpent was so disabled by my sword,-- three man bulls, they roared upon me, I heard their noise, for they roared altogether, but I saw none of them, for they would not appear because I should not see what colour they were of-- nor smite them with the edge of the sword in my right hand: but I suppose they were all Quakers: they sent a large Letter to me with never a game but letters only; several other serpents and wild beasts in the Wilderness have I fought with this year 1668. but these mentioned are the most eminent to be upon Record,-- Thus after the manner of men I have fought with several sorts of beasts in the Wilderness, as *Paul* did in his time, in hope of the Resurrection of the dead, some to everlasting glory, and some to endless misery, 1 Cor. 15. 32.

By *LODOWICK MUGGLETON*.

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